

Christian Herald

AUGUST • 1957

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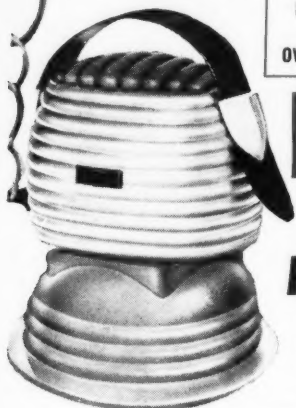
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Spot
Reducer**



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FOR ACES &
PAINS DUE
TO
OVEREXERCISE

LIKE a magic wand, the "Spot Reducer" obeys your every wish. Most any part of your body where it is loose and flabby, wherever you have extra weight and inches, the "Spot Reducer" can aid you in acquiring a youthful, slender and graceful figure. The beauty of this scientifically designed Reducer is that the method is so simple and easy, the results quick, sure and harmless. No exercises or strict diets. No steambaths, drugs or laxatives.



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Don't Stay FAT—You Can LOSE POUNDS and INCHES SAFELY Without Risking HEALTH

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ALSO USE IT FOR ACES AND PAINS



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MUSCULAR ACES:

A handy helper for transient relief of discomforts that can be aided by gentle, relaxing massage.

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Please send me the Spot Reducer for 10 days trial period. I enclose \$1. Upon arrival I will pay postman only \$8.95 plus postage and handling. If not delighted I may return SPOT REDUCER within 10 days for prompt refund of full purchase price.

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HERE'S SENSATIONAL NEWS! You may have the brand-new 1957 Remington Quiet-Riter shipped to your door for only \$1. Yes, A DOLLAR BILL brings you the most modern, most beautiful, most wanted portable—the typewriter that "pays for itself!"

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Everybody in the family will use the Quiet-Riter in so many ways—for correspondence, church work, Sunday School classes, lesson preparations, business letters and reports, recipes, tax returns, typewritten lists, etc., with a batch of carbon copies produced AUTOMATICALLY for your file!

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Your Remington Quiet-Riter is the "years' ahead" typewriter with a host of features—exclusive Miracle Tab, simplified no-smudge Ribbon Changers, super-strength Frame, larger space Paper Cylinders and 27 OTHER ADVANCED FEATURES! It's the smoothest, quietest and easiest writing typewriter. Its keys respond to your lightest touch. Type for hours without "finger fatigue." Type at night without disturbing anyone because it's a whisper-quiet!

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Your typewriter comes in its original factory-sealed carton with the famous Remington guarantee of Satisfaction, Protection and Service IN WRITING, and is delivered PREPAID. Yes, WE pay all handling, crating, shipping and insurance charges. You don't pay another "penny" until 30 days AFTER receipt of your typewriter. Even then you remit only \$4 a month. And you can let the typewriter PAY FOR ITSELF. We guarantee that NO salesman will call. We further guarantee to refund your dollar if you are not satisfied.

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Along with your Remington Quiet-Riter, you receive the valuable, copyrighted manual "57 Ways to Make Extra Money with Your Typewriter." Truly a goldmine of information. Shows you how to make up to \$50.00 some weeks IN YOUR SPARE TIME! Opens up doors of opportunity you probably never knew existed. Manual tells all. Shows you what to do and how to do it, step by step. Others are now making extra money regularly, including folks WHO NEVER TYPED BEFORE! So can you. It's easy and can really be fun. No experience or special talents required.

You can make from \$1.00 to \$2.00 an hour typing simple form letters or addressing envelopes right at home! You can make money 55 other practical, proven ways. Manual even lists names and addresses of 500 firms who use typewritten lists and may be looking for home typists RIGHT NOW... INCLUDING FIRMS IN YOUR VERY OWN VICINITY! Our manual is not for sale—yet, we don't think you would give it up for \$100.00 unless you could replace it fast! But we do not charge you ONE PENNY. We give it FREE with your typewriter to prove to you, as we have proven to others, that your Remington Quiet-Riter can be made to PAY FOR ITSELF—and EARN YOU A PROFIT TO BOOT!

Get your bigger share of America's prosperity. Send now for your Remington typewriter—start to earn extra money right away. It's so easy it will amaze you! Mail coupon below TODAY!

IMPORTANT NOTICE!

The wise saying "you get what you pay for" is TRUE! Don't be fooled by phony "bargain cut-rate" prices. Remington Quiet-Riter is already factory priced to SAVE YOU MONEY and legally Fair Traded for your protection. As a leading nationally authorized Remington dealer, we GUARANTEE that we do not ship or sell factory rejects, factory "seconds", reconditioned models, demonstration models, "slightly scratched" models, or even last year's models. We further GUARANTEE that we do not "switch" you to another "just as good" typewriter, or to a higher priced model. We applaud the Better Business Bureau and the Federal Trade Commission for their unrelenting crack-down on phony "discount" houses and "bait advertisers".

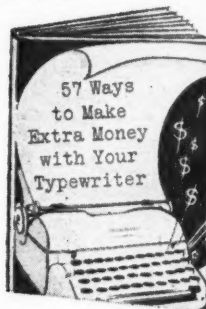
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ADDRESS.....

CITY.....

ZONE.....

STATE.....

☐ CHECK HERE IF UNDER 21

☐ CHECK HERE IF HOUSEWIFE



FREE of any extra cost: Beautiful carrying case with safety lock!

AUGUST 1957

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AUGUST, 1957

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to co-operation with all who seek the establishment of a more Christian world.

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ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.

The Inside Story

English professor Walter D. Ferguson (*Inside Story of the New Aramaic Translation*) has been teaching at Temple University since 1925, is author of the book, *Journey Through the Bible*. Quite a naturalist, he can identify many varieties of ferns, grasses and mushrooms to say nothing of flowers and birds. Other "growing things" which interest him are his three granddaughters aged 6, 5 and 1 who live, unfortunately for Grandpa, a long way from Philadelphia.

Californian Howard Conn (*Is the Church Replacing Christ?*) received a coast-to-coast education, from Stanford to Harvard and Yale, finally settled in Minnesota where he is minister of Minneapolis' busy Plymouth Congregational Church. He's traveled abroad, too, to the Middle East and India, last year to the

British Isles. His book, *The Hope That Sets Men Free*, was published by Harper's. In 1955, Dr. Conn was spring and summer preacher for National Radio Pulpit.

Critic of Billy Graham's *Captious Critics* is O. Carroll Arnold, minister of Park Memorial Baptist Church of Springfield, Mass., formerly an editor of the American Baptist Publication Society in Philadelphia. He and Billy Graham were students at Wheaton College at the same time.

Next month you'll read Francis D. Nichol's "Indignant Testimony of a Second-hand Smoker," Grace Nies Fletcher's cheering account of New England villagers "The School That Everybody Built," the disputatious "Let's Be Honest About New Testament Wine," by Joseph Hopkins, third in the state series: "Tennessee," also Roy L. Smith, Faith Baldwin, Delbert Lean and others, plus a stimulating church-building section.

CHRISTIAN HERALD

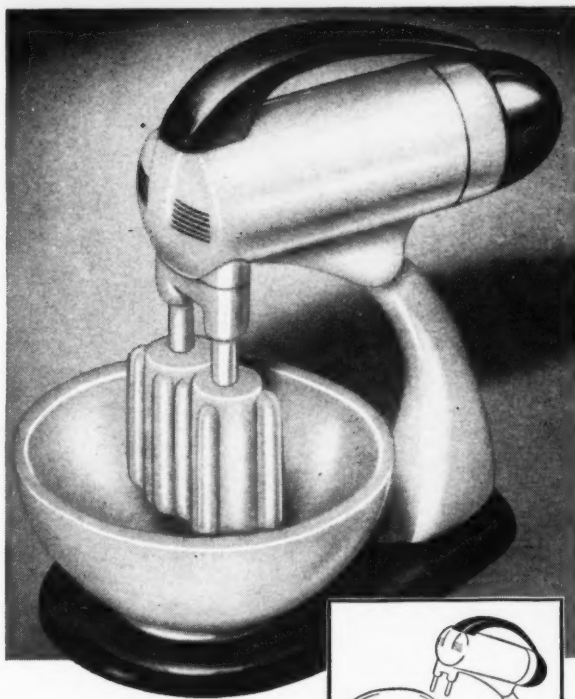
AUGU

This Clever New "Miniature Mixer"

SALT and PEPPER SET

REGULAR PRICE \$1.25

Yours to keep for only **25¢**



TOP TILTS BACK like a real electric mixer, so shakers (the "beaters") can be removed. Bowl lifts out, can be used for sugar! About 5 inches high. Made of glistening white and black plastic.



A SPECIAL INTRODUCTORY OFFER—

to Prove How Easily You Can Make \$50 to \$250 Just Showing Lovely New Doebla Christmas Cards, Gifts and Stationery



FALL CLASSICS CHRISTMAS BOX
21 glamorous new designs, glittering with rich bronze, gold and silver. Sells for only \$1.25 — less than 6¢ each!



SCRIPTURE TEXT CHRISTMAS BOX
Beloved among church folk everywhere. Each card carries a well-chosen text from the Bible and lovely sentiment. 21 cards; sells for only \$1.00.

YES, if you simply mail the coupon below, you can have — for only a **QUARTER** — this novel "Miniature Mixer" Salt and Pepper Set! (A wonderful value even at its regular retail price of \$1.25.) It's yours to **KEEP** — whether or not you do anything further about the famous Doebla "Extra Money" Plan.

Make Extra Money the Year 'Round

This Special Introductory Offer is made so that you can see for yourself how **EASY** it is to make extra money in your spare time. All you do is show lovely new Doebla Christmas Cards to friends and neighbors. They'll rave about the smart new designs, the rich, lustrous coloring, the fine quality of these new Doebla religious and conventional Christmas Cards.

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would ordinarily cost 15¢ to 25¢, for as little as 6¢ each! No wonder people often order 3 and 4 boxes at a time. And you make up to 60¢ profit on every box — even more on many Gift and Novelty items. Soon you have \$50, \$100, \$250, or more to spend as you please. **NO EXPERIENCE NEEDED!**

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Send only a **QUARTER** for your "Miniature Mixer" Salt & Pepper Set. (Reg. value \$1.25.) We'll also send you several of our most popular box assortments of Doebla Christmas Cards *on approval*. If your friends don't snap up these bargains and ask for more, return them *at our expense and pay nothing*. The Salt & Pepper Set is yours to **KEEP**, in any case. Mail coupon now, with only 25¢, to **HARRY DOEBLA and Associates, Studio C28, Nashua, N. H., or St. Louis 1, Mo., or Palo Alto, Calif.** (Address office nearest you.)

IF YOUR CHURCH, school, or club wants a quick, easy way to raise funds — write for our valuable guide for groups, with sample kit, on approval. Give your name; name and address of organization, and person in charge of fund-raising.

THIS COUPON WORTH \$1.00

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(Address any one of these three offices)

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PALO ALTO, CALIF.**

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Dr. Poling visits Billy Graham "backstage" at New York's Madison Square Garden, during Dr. Graham's crusade. Dr. Poling delivered the evening prayer at the night's meeting.

DOCTOR POLING *answers your questions*

Chaplains Commission Merger

At this desk we heartily support your editorial in the June CHRISTIAN HERALD, "We Vote No!" Just how presumptuous can some of our ecumenical leaders be? We would be interested in knowing what the reaction to this editorial is.

NEW YORK

B.J.

As of this writing, the reaction is a 100 per cent support for the position taken in the editorial. One supporting letter comes from the president of one of the 11 denominations referred to and another from the top administrative office of the world convention of another denomination.

Non-smokers and Non-drinkers

Your answer to the question concerning denominations that do not allow drinking or smoking was incomplete. Will you not print these additional facts in justice to your readers?

OKLAHOMA

J.E.

MARYLAND

Mrs. B.L.L.

FLORIDA

R.E.N.

Certainly I shall publish "these additional facts." A number of correspondents call my attention to the fact that the Seventh Day Adventist Church, Seventh Day Baptist Church, Church of the Nazarene, Church of Christ, and the Assemblies of God do not allow drinking or smoking. There seems to be a difference of opinion as to whether

the Christian Reformed Church and several other churches extend the ban to tobacco. Also Mormons and Christian Scientists neither drink nor smoke—unless they are "faithless to their commitments."

All my correspondents agree that there has been a definite "loosening up" in the attitude of Protestant churches generally toward both drink and tobacco. One letter contains this statement: "The fundamentalists are more on the beam in calling drinking a sin." I have now passed on the "facts" as they are contained in letters coming to my desk. Also missionary, or overseas Protestant churches are generally total abstinence and non-smoking churches. Visits from their "general officers" who smoke are

an embarrassment and disillusionment to these churches.

Reactions to "Pealeism"

Your constant and enthusiastic support of Dr. Norman Vincent Peale, particularly your recent piece on your Question and Answer page in CHRISTIAN HERALD, leads me to ask a question. What reactions do you get from your readers?

NEW YORK

L.R.

To date, with not a dissenting vote the reactions are in all-out support of what I have written. Significant is one letter from the managing editor of a famous weekly journal. In it are these words: "I, too, have become quite perturbed by the number of people ripping into Dr. Peale. It seems to be a fad . . . I believe Dr. Peale does infinitely more good than harm, and certainly his critics should be ashamed of themselves."

Ocean Fish

On page 50 of his book, "The Greatest Faith Ever Known," Fulton Oursler says that "Peter snared the herring, the mackerel, etc." Could he catch these ocean fish in the Sea of Galilee?

VERMONT

A. M. W.

He could not. While there is nothing in the biblical record to indicate that Peter ever fished in the Mediterranean, perhaps he did!

Black Suits for Hungary

A request has come from Budapest for black suits for Hungarian ministers to wear in the pulpit: "At least on occasions like funerals, weddings and preaching we ought to be in proper clothing, and our old suits are too shiny and flimsy . . . yet replacement is beyond most of us." Readers who can supply usable black suits should write to Rev. George B. Balla, First Hungarian Baptist Church, 225 E. 80th St., New York 28, N. Y.



It's hot...
terribly
hot

there's no place for me, except the street and the fire escape...

Please, God, Can't I Go to "Mont Lawn"?

Perhaps God will guide you to help this little girl and other girls and boys from the city's slums to have the blessings of "Mont Lawn."

"Mont Lawn," Christian Herald Children's Home, is financed by the gifts of good people who love little children. Their contributions—your contributions—take underprivileged boys and girls from squalor and discontent, from lawlessness and Godlessness and give them two free weeks of "vacation with a purpose."

Their eyes are lifted to new visions of God's love. Their feet are placed on the pathway that leads to richer tomorrows.

If you will share in the joy of giving children this knowledge of a better way of life... please send your gift today. Hundreds of children are hopefully waiting to go to "Mont Lawn" now!

No matter how small your gift it will serve to help a destitute child who needs your generosity desperately.

**PLEASE GIVE AS GENEROUSLY AS YOUR HEART
AND YOUR POCKETBOOK DICTATE**

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\$35.00 helps a child for two weeks

\$17.50 gives a child one week **\$5** provides a week end

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I enclose my gift of \$_____

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(Please Print)

Address

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I settle
my stomach
in seconds...



with Milk of Magnesia

Gas, heartburn, stomach sourness—all symptoms of acid indigestion are eased away—*quickly!* Phillips' Milk of Magnesia—one of the world's fastest antacids—*actually settles your stomach in seconds!* So when too much food, drink, tobacco upsets you, take Phillips' Milk of Magnesia and feel fine again—*fast!*

A NEW addition

Phillips' is now also available in Flavored Form at the same price as Regular



PHILLIPS'
MILK OF MAGNESIA
REGULAR • FLAVORED

Happy IS as Happy DOES

By CHARLES TEMPLETON

MAN'S basic quest is for happiness. All normal men and women live in the hope of finding that sense of fulfillment and well-being conveyed by the word "happiness," no matter how differently its nature may be conceived. The Founding Fathers struck a basic chord when they listed among man's unalienable rights the right to "the pursuit of happiness."

Is it possible to find happiness? Some of the best minds in history have asserted that happiness is "of the nature of illusion" and impossible of realization. Others, equally qualified, have said that happiness may be found. Unfortunately, many who are engaged in the pursuit of happiness are confused as to its nature and this leads to a search in the wrong direction. In an attempt to understand what happiness is, let us note some common misconceptions about it.

Happiness is not a right. A free nation may bestow only the right to the pursuit of happiness. Such benefits conferred by good government—while they may alleviate some of the discomforts and remedy some of the injustices which contribute to unhappiness—do not, in themselves, bestow happiness.

Happiness is not the result of heredity. A healthy body, a sound mind and a good disposition are an inestimable heritage without which the achievement of happiness is more difficult. But, while it has been said that "the living of a happy life depends upon the condition of the liver," it is possible to be the recipient of all of nature's bounty and still be miserable.

Happiness is not the product of environment. Ours is an era of progress, a cushioned and upholstered age to which science and technology have contributed ten thousand creature comforts. But along with this progress have come the bloodiest wars in history, weapons of destruction that can obliterate civilization, unprecedented number of neuroses, an increasing breakdown of the marriage relationship and a disturbing increase in juvenile crime. Many of the problems which bedeviled every preceding generation have been banished, but the improved environment has not improved human nature. We take our troubles along with us in sleek airliners even as did our forebears in creaking covered-wagons.

Happiness is not the result of

TEXT: *Whoso trusteth in the Lord, happy is he.*

—Proverbs 16:20

CHRISTIAN HERALD PULPIT

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chance. We do not stumble onto happiness. It is not found as one finds a coin by the side of the road. You do not find happiness just as you do not find steel but must fashion it from the raw ore; you do not find a beautiful statue but must carve it from the rough marble; you do not find great music but must compose it from the eight-note scale. Happiness is not born full-orbed; it must be fashioned out of the raw-materials of life.

Happiness is not the product of success. Many labor under the illusion that if only they can acquire the components of what is commonly called "success" (such things as wealth, prestige, fame and power), these things will automatically bring happiness with them. In a sensate and often materialistic age it is easy to forget that man remains unfulfilled even when the ego has been flattered and when the physical appetites and the acquisitive instinct have been satisfied. Man has a spiritual hunger which remains even when his other appetites are surfeited.

Happiness is not synonymous with pleasure. Indeed, pleasure is often a drug to make us forget how unhappy we are. Many who say they are busy because their lives are full are, in fact, busy because their lives are empty; they have found it necessary to fill them up with a ceaseless round of activity, entertainment and sensation in order to avoid being alone with the disturbing candor of their thoughts. We frequently try to substitute activity for purpose. In the words of Santayana, "Modern man, having lost his aim, redoubles his efforts."

HAVING attempted to indicate some of the misconceptions concerning happiness, what may be said by way of positive statement? It must be immediately admitted that it is impossible to define happiness. Happiness has a spiritual quality, too elusive to be trapped within the limitations of words. Like love and beauty it is recognizable but its essence eludes description. Nor can it be stated that happiness has certain invariable components. All that may be said with certainty is that, while happiness usually includes certain elements, these are merely contributory and happiness is not necessarily absent if they are absent.

Love is essential to happiness. This, despite the fact that it is dangerous to love. The danger lies in the fact that love insinuates itself into the life of the beloved so that when our loved-ones suffer, we suffer with them. It is dangerous to love, for when you love you give your heart away and the person to whom you give it may break it. Love is an extension of the personality,

THERE ISN'T MUCH TO DO IN THE DAYTIME



This is Georgia Melisova. The hovel before which she is standing is her Athenian home in Greece. Her mother occasionally works at straw chair weaving but is never able to find permanent employment. Her father just disappeared. She has four younger brothers. Georgia is amazingly intelligent for a ten-year-old child who hasn't had a dozen weeks in school. She should be given an education as she has great charm and potentialities. As it is, she hardly gets enough to eat.

There is severe unemployment and heart breaking, harsh poverty in Greece. Even many of the children who are helped have only one meal a day and go to bed hungry every night. The bed is some old rags on the dirt floor of a bleak shanty. There isn't much to do in the daytime except to sit and think how hungry they are. There's no use going through the garbage cans, for too many are doing that. And for lack of funds, the relief agency doesn't serve any meals at all on Saturdays and Sundays.

Children like Georgia can be "adopted" and properly fed, clothed and educated in Greece and all of the countries listed below. The cost to the contributor is the same in all—\$10 a month. The child's name, address, picture and story is furnished the donor. The donor also can correspond with the "adopted" child.

For Information Write: Dr. J. Calvitt Clarke CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy.....girl.....
for one year in.....

(Name Country)

I will pay \$10 a month (\$120 a year).
Enclosed is payment for the full year
.....first month..... Please

send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$.....

Please send me further information.

Name.....

Address.....

City.....Zone.....

State.....

Gifts of any amount are welcome.

Gifts are deductible from income tax.

Christian Children's Fund, incorporated in 1938, with its 231 affiliated orphanage-schools in 34 countries is the largest Protestant orphanage organization in the world. It serves 22,000,000 meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the U. S. Government. It is experienced, economical and conscientious.

COUNTRIES:

Austria, Belgium, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany.
—Hungarian Refugees, American Indians.

THE LAST NEW TESTAMENT!

Recently a newly converted woman visited a small village in Greece. A shepherd sought her out and asked pleadingly, "Please, Miss, would it be at all possible for you to give me a New Testament? I am that shepherd to whom you gave a Gospel tract a year ago. Don't you remember?" He took it from his pocket and showed it to her, worn with time. She felt deeply regretful that she did not have a Testament to give this seeking soul. The poor shepherd was ready to burst into tears. "Please, Miss, won't you give me your own New Testament? I need it so much," he begged. Persuaded that he was deeply in earnest, she gave it to him.

Meanwhile another shepherd joined them and pleaded for a New Testament too. How her heart ached at the look of sadness in his eyes when she had to refuse him. Only after she promised to mail him a Testament when she returned home did the shadow lift.

On her return she related this incident to our missionary and asked for another New Testament. But there was nothing he could do for that poor shepherd. There was not a single Testament left of his supply.

"My dear brethren," this missionary writes us, "I appeal to you in the name of the Lord Jesus to provide me with the food with which to satisfy the spiritual hunger of our countrymen. Think of poor sinners desperately seeking for Christ's salvation and do what God's love prompts you to do."

What can we add to this except that for \$5.00 you can provide 20 New Testaments or 5 whole Bibles, or a large supply of Gospel tracts and other Christian literature? What if you were the second shepherd? Send your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. H, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

and the more we love the more vulnerable we are. Nevertheless, no one is fulfilled except he who loves.

No human being is complete in himself; he must belong to both the human race and to some other human being. With maturity we learn that it is *loving*, not *being loved* that is the important thing. Love is the positive form of unselfishness. Unselfishness may be passive, whereas it is the nature of love to serve. The highest love is that which gives itself not only to its beloved but to all, whether friend or foe. Love among individuals reaches its highest expression in the marriage relationship. Ideally, marriage is a relationship of profound affection in which the dependence is mutual, the independence equal and the obligations reciprocal.

Self-knowledge is essential to happiness. The ancient Greeks held that the knowledge of one's self is the beginning of wisdom. To know your limitations is to avoid futility; to know your capacities is to stand in the path to fulfillment. The person who is realistic about himself will relate his ambition to his ability and will accept his limitations without resentment.

Contrary to what is often asserted, Christian teaching does not suggest that a man should despise himself. Rather, he is bidden to love self and neighbor equally. Self-knowledge is that realistic attitude toward ourselves which leads to true humility and to the balance between thwarted ambition and unrealized potentiality.

Courage is essential to happiness. Without it life is lived under the shadow of fear and worry. Nothing so debilitates energy and saps vitality as does the leaden weight of fear. It paralyzes the mind, makes irresolute the will and halts action before it begins. Fear is the assassin of all lofty dreams and the father of worry. The worrier trebles the troubles of life, living through them in anticipation, in realization and in retrospect. As has been said, "The coward dies a thousand deaths, the brave man dies but once."

Happiness is impossible apart from the courage to face up to one's problems, to evaluate them and, where possible, to overcome them. The living of life involves risk; try to avoid the risk and you end up by missing life itself.

Work is essential to happiness. By "work" is meant some kind of creative activity. The old dream of heaven as a place of unending rest would, if realized, turn heaven into a hell. No one can be happy who is not involved in some activity which yields the confidence that the person is important to something or someone. The interminable tasks of housework are made

tolerable and rewarding by the knowledge that one is creating a home in which one loves and is loved. The person whose means of livelihood is that stultifying kind of labor in which the man is merely the extension of the machine, must find an avocation in which he can express the creative urge fundamental to his nature. Creative work is essential to happiness, as is also the proper use of leisure.

Faith is essential to happiness. A well-known psychiatrist has stated that 95 per cent of his patients have come to him because of the loss of or lack of a religious faith. A man needs faith in himself, in his fellows and in God. It is faith in God which rescues life from futility and gives it significance. Without such faith existence is meaningless—"the coincidental collocation of atoms" or "a tale told by an idiot, full of sound and fury and signifying nothing."

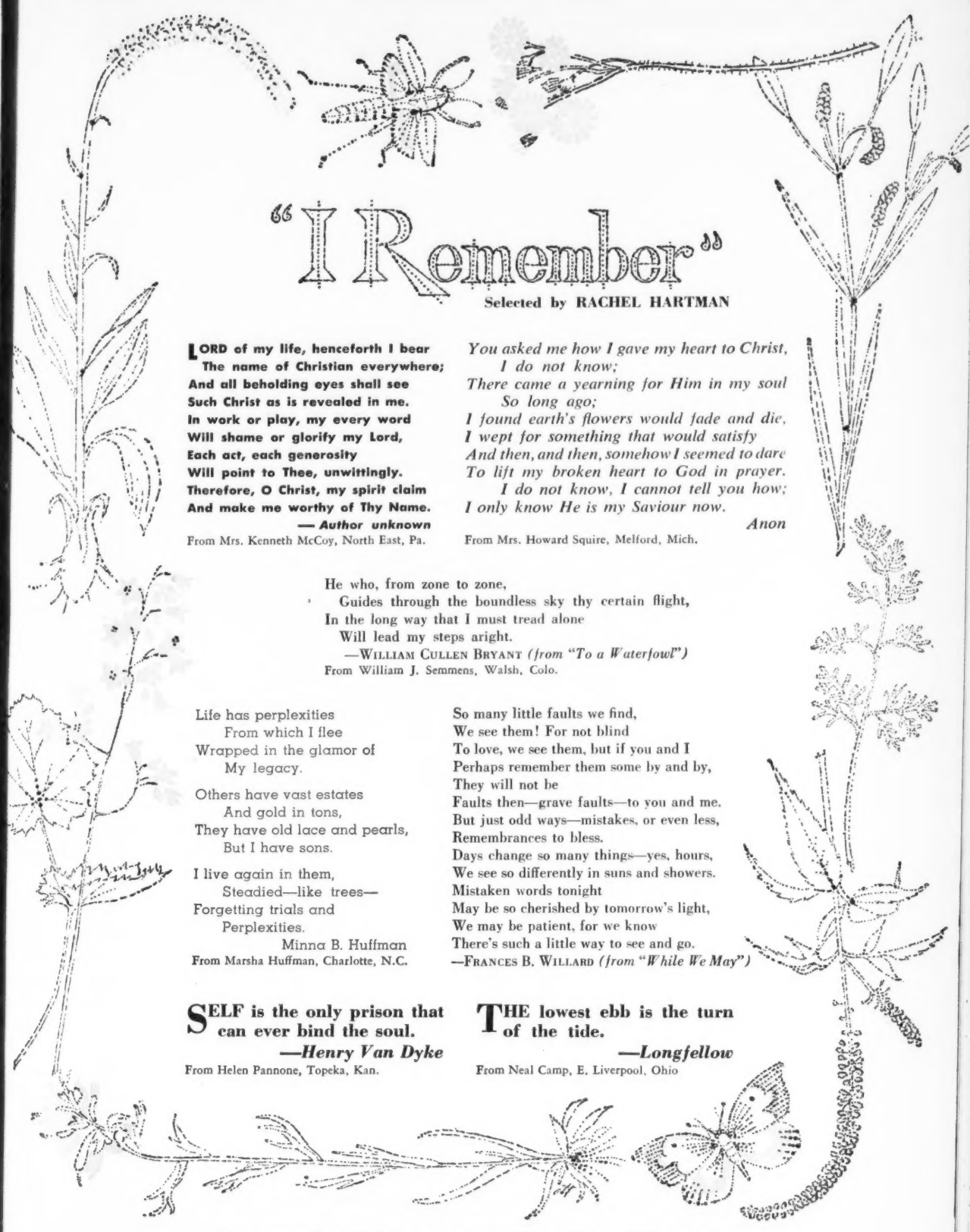
IT WILL BE evident from this that happiness does not come suddenly into being, that it varies with the individual and that it is seldom fully achieved. Paradoxically, happiness is never found by those who seek it for itself. Robert Burns has written: "Believe me, happiness is shy, And comes not aye when sought, man."

Oddly enough, the truly happy person is not the one who escapes life's tough places. Whenever men look about for the perfect life, the truly happy life, they usually turn to Jesus. And yet his life was full of discipline and conflict, and eventually led to a cruel and violent death. How strange! Stranger still is the fact that those who live undisciplined lives, who pamper their every whim and grant license to their every appetite, are the barren and unhappy ones. Here, then, is a great paradox: seize life by the throat and selfishly take from it every gratification, and its fullest beauty will slip through your fingers; but give something of yourself to life and it will grow in beauty with the years.

There is a law here, a law which seems to say, "What you keep you lose, and what you use you have." Life is the gift of God but it is capital which must be spent or it dissipates. Keep from taxing your mind and it grows weaker not stronger. Seek to love only yourself and that love turns into a corroding bitterness. But use your brain and it will grow in wisdom.

We see, then, that happiness is not an end in itself, not something to be sought and found. Rather, it is a by-product of mature living. When we are born we are given the two gifts of existence and opportunity, and these are the raw-materials out of which, under God, we may create a happy and useful life.

THE END



"I Remember"

Selected by RACHEL HARTMAN

LORD of my life, henceforth I bear
The name of Christian everywhere;
And all beholding eyes shall see
Such Christ as is revealed in me.
In work or play, my every word
Will shame or glorify my Lord,
Each act, each generosity
Will point to Thee, unwittingly.
Therefore, O Christ, my spirit claim
And make me worthy of Thy Name.

— Author unknown

From Mrs. Kenneth McCoy, North East, Pa.

You asked me how I gave my heart to Christ,
I do not know;
There came a yearning for Him in my soul
So long ago;
I found earth's flowers would fade and die,
I wept for something that would satisfy
And then, and then, somehow I seemed to dare
To lift my broken heart to God in prayer.
I do not know, I cannot tell you how;
I only know He is my Saviour now.

Anon

From Mrs. Howard Squire, Melford, Mich.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

—WILLIAM CULLEN BRYANT (from "To a Waterfowl")
From William J. Semmens, Walsh, Colo.

Life has perplexities
From which I flee
Wrapped in the glamor of
My legacy.
Others have vast estates
And gold in tons,
They have old lace and pearls,
But I have sons.

I live again in them,
Steadied—like trees—
Forgetting trials and
Perplexities.

Minna B. Huffman

From Marsha Huffman, Charlotte, N.C.

So many little faults we find,
We see them! For not blind
To love, we see them, but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me.
But just odd ways—mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words tonight
May be so cherished by tomorrow's light,
We may be patient, for we know
There's such a little way to see and go.
—FRANCES B. WILLARD (from "While We May")

SELF is the only prison that
can ever bind the soul.

—Henry Van Dyke

From Helen Pannone, Topeka, Kan.

THE lowest ebb is the turn
of the tide.

—Longfellow

From Neal Camp, E. Liverpool, Ohio

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

Gabriel Courier Interprets the News

at home

DISARMAMENT: At Washington, London, Moscow and way stations in between, disarmament is being talked as never before. Some American businessmen are actually worrying lest disarmament happen and create a recession. (The facts: less than 10 per cent of total U.S. business activity is defense business. Even if it should *all* be wiped out—impossible by the rosier-tinted speculations—our growing economy could quickly fill up the crater.) The big question is not what disarmament would do to business, but simply whether, in our kind of edgy world, the U.S. wants disarmament enough to risk it. Do we or don't we? We've got—in words inelegant but inevitable—to “put up or shut up.”

Here's why: When we could count on Russia's being predictably obstinate, it was easy enough for our side to call for a disarmament conference. We knew that Russia wasn't buying. We were safe. We could suggest anything—even an “open skies” plan—with no danger that Russia would say, “All right. Let's try it.”

But now Russia is talking like a maybe customer. Whether her intentions are honorable, they are at least a switch, and they force us to reconsider our own blithe spirit. Mr. Zorin, in London, talks disarmament. Mr. Khrushchev, grinning his way onto millions of U.S. television screens, talks disarmament. They may not mean it. There is a risk, even if your adversary is reasonably trustworthy. But there is a risk also in *not* doing something.

Whatever we decide, we must decide. We can't for much longer preach that the world must beat its machine guns into tractors, if we ourselves are not willing to lift a hammer.

ATLAS: When a long-range missile was recently test-fired at the Cape Canaveral (Fla.) launching site, it blew up or was blown up shortly after it erratically headed skyward. Newspaper stories identified the weapon as the intercontinental Atlas, with a range of 5,000 miles. The Air Force simply announced the explosion and said, “Valuable information was gained as a result of the test.” We have no quarrel to pick with the Air Force on this one, or with missile-testing in general. Com-

ponents of Atlas are to be used to build a rocket with the hope of getting photos of the dark side of the moon some day. Warlike products often have valuable peacetime byproducts.

But we do have a large-sized crowd to pick with newspapers that, typical of much public expression, headlined the story, “Moscow-Range Missile Explodes in Air at Test.” While we have no tenderness for the sensibilities of the tenants of the Kremlin, we just don't think it's good sense, ethically, politically, militarily or any other way, practically to chalk Mr. Khrushchev's name on the head of every weapon of war that comes off the assembly line. This reporter suspects we would take with considerable ungraciousness a like story in *Pravda* shouting, “Washington-Range Missile Tested.”

FALLOUT: The forces of nature are still a lot bigger and more powerful than even the force that man has been able to cram into an A- or H-bomb.

For example, consider findings of the National Academy of Sciences on another aspect of the atom threat that has been played up lately: fallout. Fear-mongers are bemoaning the sterility or malformation of unborn generations because of the bomb tests. Says the Academy: in 30 years, a person in the U.S. is exposed to radiation of about 4.3 roentgens *from the universe itself*. Nobody can do anything about that—it's been happening since the beginning of time, before anybody even heard about atoms or roentgens. That same person in the U.S. is also exposed to an average radiation from x-rays and fluoroscopy during those 30 years to the amount of about 3 roentgens. Now then, if atomic weapons continue to be tested at about the same rate as during the past few years (that is, about 13 explosions a year), the 30-year dose of gamma rays would range only from 0.02 to 0.5 roentgens. Using the bigger figure, there would have to be 117 test explosions a year for 30 years, even to equal the amount of radiation that we absorb from natural causes. (There have been about this many in 12 years.) The Academy consoles: “One-tenth of a roentgen is less than you'd get from a radium dial on a wrist watch.”

The same kind of findings prompted Lord Cherwell to say in the House of Lords, “The gamma rays to which we are exposed from the fission products

of all tests up to date are 150 times weaker than the radiation to which everybody is exposed anyhow in the course of nature—a two-thirds of one per cent increase. To frighten people . . . is deliberately dishonest.”

Who is doing the frightening? That's a question due to get more and more attention. And why is it that only bomb tests by Britain and the U.S. cause a flurry of pleas for cessation? Why the heavy silence from the same pleaders when Russia conducts an atom test?

POST OFFICE: Two factors (aside from lack of money) enter into the joyless version of post office being played by Mr. Summerfield and Congress. In the first place, the two give every indication of being about as incompatible as you can get. Mr. Summerfield wants a rate increase; Congress doesn't. Congress feels pushed around by the postmaster general, and if there is anything a Congressman doesn't like to be, it's pushed—especially publicly. Mr. Summerfield's April curtailment of mail service seemed to the lawmakers akin to blackmail, whatever the legalities on the postmaster's side. He asked for \$47 million, and Congress petulantly gave him only \$41 million. In little more than a month he was back for \$149,500,000 in extra funds, again on an or-else basis. (This in addition to over \$3 billion already provided for the year beginning July 1.) A House Appropriations subcommittee sliced off \$16,500,000 and sent the appropriation bill on its way. It looks to us as if Mr. Summerfield will keep coming, and coming again, until he gets his last dollar, and that Congress is prolonging the agony.

That's one factor. The other is the little-understood fact that even if the postal rates were increased, the money would not go into the post office department. It does and would go into Treasury coffers. To get it back, the post office has to go through Congress. With or without higher rates, the post office is thus at the mercy of the Congressional dole, depending on the same old periodic begging, the same threats, the same general hubbub. Why not put the post office on its own *first*, let it pay its bills out of income? That will do some good of itself. If it doesn't do enough good, talk about rate adjustments then—not before.

CORDINER PLAN: When first introduced, the recommendations of a com-

CHRISTIAN HERALD

mittee headed by Ralph J. Cordiner, president of General Electric Company, were widely and wildly applauded. The plan called for merit pay increases for armed forces skilled personnel, to encourage them to stay in for longer periods, instead of quitting for higher-paying private industry at the earliest opportunity. After its enthusiastic reception, the Cordiner plan received a quiet brush-off. What is the reason for this?

Actually, it's a money-saving operation. In a single year, the Air Force loses 4,000 trained pilots, representing a minimum training loss alone of \$480 million. If some of these pilots are encouraged by reasonable merit pay increases to stay on the job, it's by far cheaper than to train new pilots. Savings of up to \$5 billion a year by 1962 or sooner are possible, say the Plan's advocates. There will be fewer training accidents. It will take fewer men to maintain the same level of security we have now, because they will be more efficient.

Here's one that looks like money in the bank from any viewpoint. If it doesn't get careful consideration, some folks in high places are going to have a lot of explaining to do.

SUICIDE: *The Journal of Pediatrics*, a medical publication, has unveiled a story which should give all parents a few solemn thoughts. Gist: Suicide ranks fifth in frequency as a cause of death among young people 15 to 19 years of age. In 1954, the latest year for which figures are available, 261 adolescents lost their lives in this way—more than the number that died from polio, from pneumonia, leukemia, renal disease or tuberculosis.

Suggests Dr. Harry Bakwin, the author, "It is important to keep in mind that the number of deaths from suicide is probably considerably greater than is given in the mortality data. Ordinarily every effort is made to conceal a suicide death and to attribute it to accident or other cause. . . . Some of the motor vehicle accidents of young people due to reckless driving may have in them a suicidal component. The relative importance of the suicidal problem in children and adolescents has increased as other causes of death have diminished."

COURIER'S CUES: Latest medical findings showing that lung cancer deaths are 1000 per cent higher among men cigarette smokers than among non-smokers are setting off frantic scurry to isolate and remove the cancer-causing element; don't be surprised if the "discovery" is soon announced—it would be too expensive for the tobacco industry not to "find" it!

Automobile makers finally have



NEW PROTESTANT SCHOOL OF INTERNATIONAL SERVICE: President Eisenhower and Methodist Bishop G. Bromley Oxnam, left, were main speakers at groundbreaking ceremonies for new Protestant-oriented school of international service at American University, Washington, D. C. At speakers' rostrum is Dr. Ernest S. Griffith, dean-designate of the school. See item "School," page 12.

RNS

agreed to de-emphasize speed and horsepower; now, if they would just de-emphasize bulk (and price!).

Projected White House renovation will satisfy tradition by tying new office building to present mansion by tunnel, ripping out an intervening street, fencing in the whole works as part of the White House grounds.

If Russia gives Eisenhower or Dulles "equal" television time, keep in mind not only that a minor millenium is at hand but that Russia's TV audience is microscopic compared with that of U.S. . . . Look for more "trust-busting" cases to follow DuPont-GM upset. . . . And expect to hear baffled anti-Communist exclamations directed at Supreme Court's rash of appellate kicking.

Americans are collectively in debt to amount of \$687 billion. . . . If the disarmament talks snowball, they could turn into another "summit" meeting.

ement," he patriotically declared.

EUROPE: Stability was hardly the watchword in Europe. In France, Pierre Pflimlin gave up as an impossible job his attempt to form France's 23rd post-war government; Maurice Bourges-Maunoury succeeded. Defense Minister in the Mollet government (which stayed in office 16 months, creating a record for longevity in the procession since World War II), Mr. Bourges-Maunoury held over five Cabinet members, but replaced Paul Ramadier, veteran Finance Minister. One member of the new Cabinet, Felix Houphouet-Boigny, Minister of State, is a Negro from the Ivory Coast. Christian Pineau stays on as Foreign Minister. (Paradoxical note: in the interim period when France was *without* a government, the country appeared to be better run than it sometimes has been *with* a government; reason was that with no Premier and Cabinet to be made scapegoat, government could take needed though unpopular steps that a Premier would have been bounced out of office for taking!)

And in Italy, after a 52-day crisis, Mr. Adone Zoli has agreed to take over as Premier. Certain pundits are giving the new government an outside run of ten months.

LATIN AMERICA: And south of Mexico, things were in general turmoil. A revolution was in progress in Cuba. In Haiti, angry mobs were looting, burning, stoning, expressing their resentment at what they believed to be the execution of popular Provisional President Daniel Fignole. (Actually, he was in New York.) A three-man military junta was trying to put down the rioting and run the country—the sixth provisional government in six months. In Colombia, vestigial supporters of banished Dictator Rojas were creating as much uproar as they could muster. In

abroad

CANADA: What appeared to be another shoo-in election turned into a shoo-out. As Liberal seats in Commons dipped from 170 to 105, Conservative seats mounted from 51 to 110 (cut to 109 by the death of one member-elect). Conservative leader John Diefenbaker (age 61, as against Liberal Louis St. Laurent's 75), though not heading a majority, was at the helm of the largest group in the House. St. Laurent resigned. Diefenbaker, the new Prime Minister, must form a coalition with the Socialists (25 seats) and the Social Credit party (19 seats) if he is to muster even a bare majority of 133, needed to survive no-confidence motions which could unhorse him. St. Laurent was sure the Liberals would not be obstructionists. "The growth and prosperity of the country should not be endangered by the instability of gov-

Paraguay, a plot to overthrow President Alfredo Stroessner was uncovered, and 34 plotters arrested. Honduras and Nicaragua, at odds over their joint boundary, were past the fighting stage (for the time being at least), but were still in the glaring stage, with the Organization of American States refereeing.

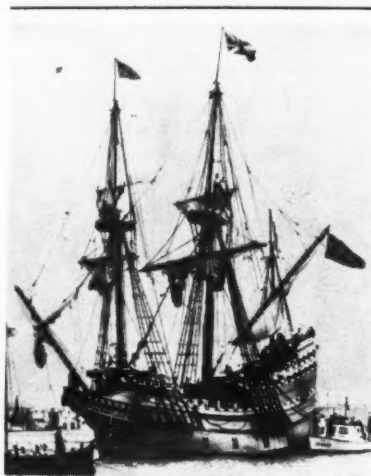
TROOPS: Two "incidents" are causing extensive rethinking about American troops overseas. The Taipei, Formosa, riots were one. The Girard case in Japan was the other. Actually, they were of a piece. Both involved G.I.'s and nationals. In each case, a national was killed. Whatever the extenuating circumstances, whatever the provocation, the black and white of it, as far as Formosans and Japanese were concerned, was that foreign soldiers had unfortunately publicized their presence.

Accessory facts which somehow miss getting into the headlines: (1) The G.I.'s don't want to be there, either. They would like to be home running their own lives, making their own future. (2) There are a round million American soldiers, marines, sailors and airmen serving in 79 countries or at sea. West Germany has 375,000; Japan 132,000; South Korea, 80,000; Great Britain 65,000; France 50,000. (3) The U.S. has Status of Forces agreements not only with Japan but with 54 nations. Under these treaties—and we couldn't have stationed troops in most countries without them—32,000 servicemen have been charged with civilian off-duty crime. But of these only 9,000 have been tried in foreign courts; the others were voluntarily turned back to military courts. Of those tried, 7,700 were fined, 600 acquitted, 400 received suspended sentences, 300 served time in jail.

BRITAIN: On the heels of the Taipei riots came the British announcement of relaxed bans on trade with Red China. Prime Minister Harold Macmillan chose to "go it alone," despite the disapproval of the U.S. Britain will now sell to Peiping some 200 categories of goods that the West had withheld since 1951, when Red China was branded an aggressor by the United Nations. The embargo is not off altogether; there are still 268 forbidden categories—the "Russia list"—which Britain will also apply to Communist China. Last year, British exports to Red China amounted to \$28 million. They are not likely to zoom upward now. There was more of pride than of pounds behind the announcement from Downing Street. The British simply want to be masters of their own political soul. They are at the point where, if the Americans are for it, they're against it.

church news

UNITARIANS: At their 132nd annual meeting, the American Unitarian Association took a position which simply confirms what many other religious bodies have believed all along: that the Unitarians are a long way from the evangelical fold. Voting on a resolution which stated among other things, "It is our desire as Unitarians to encourage all religious liberals, regardless of cultural background or religious tradition, whether Christian, Jewish, Buddhist, Confucianist, Hindu, Moslem, or other, to unite with us," they decided to take



SECOND LANDING: Once more the "Mayflower" rides at anchor in Plymouth Harbor after delivering pilgrims. This time they were merely dressed like the doughty original Pilgrims, but the voyage held many of the hazards and privations of that first, history-carving crossing.

RNS

the word "Christian" out of the name of their monthly publication, making it *Unitarian Register* instead of *Christian Register*. That there was any dissent at all to the change surprised the resolutions committee. "We thought it would go through without discussion," commented their spokesman so naively that he got a laugh from assembled delegates.

The body re-elected Dr. Frederick May Eliot as president.

AGNOSTICS WANTED: An even more incredible action was taken by 40 Ohio Baptist pastors who held a "conversation" with faculty representatives of a church-related college in their state. The issue was the extent of church "relationship" desirable in the college. The written summary of the meeting observed: "One of the real questions which we have asked concerns the number of agnostics who should be on

the faculty of such a school. If we want alternatives [to Christian faith] presented, then there must be individuals who can present the alternatives. . . . We feel, then, that there should be an agnostic or agnostics on the faculty." (Italics ours.) And these were preachers talking!

When you've got only a small candle burning in the darkness, it seems to us that the darkness already has ample representation.

GIFTS: We hear much about the high heap of dollars the U.S. Government has poured into the physical and financial rehabilitation of the world. Individual Americans haven't done so badly, either, and whatever you say about government motivation, it is clear that private motivation is humanitarianism, and nothing more nor less. The Department of Commerce estimates that in the 12 years since the end of World War II, the American people have sent to needy persons abroad private gifts totaling more than \$6 billion. In this first comprehensive report on post-war private aid, the Department notes that the flow of cash and gift parcels in 1956 amounted to \$535 million (up from 1955's \$473 million). About \$3½ billion of the 12-year total, or 60 per cent, was remitted by individuals; the rest was sent by religious and charitable organizations. About 80 per cent of the institutional remittances were made by organizations connected with religious groups.

STALIN'S GOLD: The Rev. Bengt Hoffman, director of the Lutheran World's Federation's Department of World Service reports a piece of happy irony out of East Germany. The churches there are printing a new Bible for the Lutherans in Siberia. The covers will be stamped with gold leaf which had been stored in East German print shops to be used for the cover of a book containing the writings of Joseph Stalin. When Stalin suddenly fell from grace, production of the book was halted. And the gold leaf, instead of adorning the words of Stalin, will adorn the Word of God.

SCHOOL: Black headlines bannered President Eisenhower's stomach upset—indicative of the attention the Presidential state of health will be getting from here on. But most newspapers gave scant treatment to the function the President was attending when he became ill, other than to say that he was at the Commencement of The American University in Washington, and that Mr. Eisenhower received an honorary degree.

Actually, the occasion was quite historical. The American University is a general institution of the Methodist

Government always shrinks a dollar

The only way any government can get money is by taking it from you in the form of taxes. A government doesn't manufacture or mine or farm, for profit. It has no way of earning money.

It can only tax.

Then government has to pay its own employees before it gives the money back to you—shrunk.

This simple truth is overlooked when any group asks the federal government to finance its pet project.

Yet there is a growing trend to ask the government to finance all kinds of things—our electric power, our schools—to subsidize this group or that group. Even, among extremists, to operate manufacturing plants.

But whenever the government finances something for you, *you* pay for it—through taxes—with your own dollar that has inevitably been shrunk.

The standard of a nation's living has never been raised by high taxation. It is raised by increasing productivity—a management contribution to society.

REPUBLIC STEEL

GENERAL OFFICES • CLEVELAND 1, OHIO



THEME of the ninth annual Religion in America Life Program. It will be seen everywhere beginning November. Program is supported by 24 national religious bodies.

Church. Not only a Commencement, but a groundbreaking was a part of the ceremony, the latter for the university's new School of International Service. The Methodist Church has contributed a million dollars for the erection of the building, with instruction scheduled to begin in the fall of 1958.

As Bishop G. Bromley Oxnam put it, in his address: "At the School of International Service, men and women of superior ability will be trained for the foreign service of government, for overseas service in business and in labor; and missionaries on furlough will find opportunity for advanced studies.

As of now, there is only one school offering such training in the nation's capital—Georgetown University, a Roman Catholic institution. Commented Bishop Oxnam: "It is natural, perhaps even proper, that students trained by Jesuits in a Jesuit institution should graduate conditioned favorably to Vatican world policy. . . . We, therefore, affirmatively seek to offer training upon a campus where the unhampered pursuit of truth is not only possible but a matter of principle. . . . We shall graduate men and women who believe in the free pulpit, the free press, the free radio and television, who believe in the freedom of speech and freedom of assemblage."

PHILADELPHIA: American Baptists meeting in 50th anniversary sessions in Philadelphia made probably the most far-reaching recommendation of any denomination yet on race relations. In an advisory statement to their 6,500 congregations (Baptist convention actions are not binding upon individual churches), delegates voted "That we shall not align ourselves with any organized group or movement that works to retain segregation, whether in country clubs, sororities, fraternities, service clubs, organizations of property owners, the Ku Klux Klan, White Citizen's Councils, and all exclusive groups that deny membership to others on the basis of race." If taken seriously by northern Baptists, the advisory could result in a

quantity of havoc for offending organizations.

The assembly: heard that 400 ABC churches are completely integrated; endorsed Koinonia Farm as a Christian symbol; voted to study the "plausibility" of urging the internationalism of the Suez and Panama Canals; deferred action on relocating national headquarters of the denomination; heard Billy Graham and Martin Luther King, Jr.; voted a \$7½ million campaign to strengthen American Baptist colleges and seminaries.

PRESIDENTS: Baptists made some kind of history in another respect, also. American Baptists elected as president Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C., a congregation holding membership in both American and Southern Baptist Conventions. A Sunday-school teacher in Dr. Cranford's church is the new president of the Southern Baptist Convention—Representative Brooks Hays (D., Ark.).

In a service at the church honoring both new presidents, Rep. Hays gave his first indication that his may be a different kind of Southern Baptist tenure. He indicated that he not only favors a gradual closing of the division between Southern and American Baptists, but participation by Southern Baptists in ecumenical endeavors with other Protestant denominations. At present, Southern Baptists are the largest denomination outside the National Council of Churches.

BILLY GRAHAM: In the first four weeks, the New York Crusade rolled up a total of 16,868 decisions for Christ. The Protestant Council, in an evaluation report, announced that more than 40 per cent of those persons making decisions had no previous church affiliation—a finding that should quiet some of Dr. Graham's critics who have suggested otherwise.

Meanwhile, attacks on the Crusade mounted from ultra-fundamentalists (who claimed that in allowing himself

to be sponsored by a church council, Billy was being too liberal), and from ultra-liberals (who claimed that in preaching (1) the virgin birth; (2) the infallible inerrancy of the Bible; (3) the resurrection of the physical body of Jesus and the saints; (4) the substitutionary blood atonement; (5) the imminent return of Christ, Billy was being too fundamentalistic).

And while theologians and editorialists raged, the nightly stream of persons responding to Billy's quiet invitation, continued. And many of them, unaware of the wide-ranging consternation they were creating, could say only, but adequately, "One thing I know, that, whereas I was blind, now I see."

IN BRIEF: Sen. John F. Kennedy, (D., Mass.), said publicly that a Roman Catholic can be President. Pundits are writing down Kennedy (himself a Roman Catholic) and Nixon as the candidates of 1958.

U.N. Secretary Hammarskjöld is pondering how to preserve quiet in the Meditation Room for the benefit of those who want to use it, yet allow visitors to have a look. . . . Protestants generally have condemned the action of the Moundville, W.Va., high school principal who refused to allow 22 Roman Catholic seniors not attending baccalaureate services in a Protestant church, to take part in commencement exercises.

Lutheran bodies represent 32.5 per cent of the world's 218,000,000 Protestants, 9.6 per cent of Christendom's 771,000,000. . . . Military chaplains accounted for more than 5,000 new members of the Methodist Church in the last two years. . . . More than 7 million American children have been attending vacation church schools or church camps this summer. . . . The 169th General Assembly of the Presbyterian, U.S.A., Church endorsed Bloomfield Theological Seminary and directed denominational boards to help both Seminary and College achieve accreditation.

Webb B. Garrison, staff member of the Methodist Board of Education, has been elected president of McKendree College, Lebanon, Ill. . . . Protestants, Roman Catholics and Jews paid for a large display ad in Dallas newspapers urging support of a campaign to raise \$2,500,000 for expansion of Baylor Hospital (Baptist). . . . St. Luke's Episcopal church, near Smithfield, Va., oldest Gothic structure in the U.S., was dedicated as a national shrine after reconstruction through private contributions. . . . Spanish priests have been forbidden by a new code of behavior to attend bullfights, smoke in public, ride motorcycles except when pastoral duties make this necessary, never take a woman riding on the pillion seat of a motorcycle.

A jazz concert for the benefit of the Anglican Church in South Africa was presented at St. Peter's Episcopal Church in New York; narrator was Rev. Alvin Kershaw, jazz expert of "The \$64,000 Question." . . . Southern Baptists voted to establish their sixth seminary at Kansas City, Mo. . . . Hollywood is working on more movies on Biblical subjects, including "The Galileans," "Ben Hur," "Joseph and His Brothers," "The Greatest Story Ever Told." . . . The U. S. Supreme Court, in an 8-0 decision on a New Jersey case, upheld the right of states to ban the sale of automobiles on Sunday.

temperance

ACCIDENTS: Along with the tobacco-cancer facts brought out at the year's biggest gathering of the nation's physicians, was this startling bit (reported, by the way, in a news magazine that accepts liquor advertising); "Drinking an ounce of alcohol increases a driver's chance of an accident 1,000 per cent."

ADVERTISING: You might be interested to know that, last year, alcohol advertisers spent \$400 million to "sell" their products to the American people. "Point of Purchase" advertising received the lion's share—\$207,500,000. Newspapers were next with almost \$66 million, followed by national magazines with \$35 million, spot television with \$34 million, outdoor advertising with \$32 million, etc.

It's not surprising, points out the *Clipsheet*, published by the Methodist Board of Temperance, that alcohol trade associations are giving particular attention to national legislation designed to control advertising along the new 41,000-mile Federal interstate highway system. The pending plan provides that states complying with Federal billboard standards get an additional three-fourths of one per cent in Federal funds. Will—or should—those standards permit liquor billboards?

MAYFLOWER: One thing that disturbed us in the much-coverage given to the sailing and landing of the *Mayflower II*, was the emphasis on the alcoholic content of the doughty ship. True, when you're asked a question by a reporter, you answer it, especially if he's got his facts wrong. But all we know is that in one radio interview, Captain Villiers, apprised the reporter and the world that they had Scotch aboard, no tax, \$1.10 a bottle. In the same interview, beer received quite a plug. Much has been made of the beer reputedly aboard the original *Mayflower*, but, after all, we've grown up in other ways since Pilgrim days.

More Mothers depend on Fletcher's Castoria
than any other laxative

to correct constipation in children of all ages



WHEN A LAXATIVE IS NEEDED to correct listlessness, tantrums, loss of appetite due to temporary constipation . . .

DO AS MOST MOTHERS DO for prompt, pleasant, natural-like relief without the griping and diarrhea harsh adult laxatives may bring . . .

GIVE GENTLE FLETCHER'S CASTORIA—the only nationally-recognized laxative specially made for children's special needs.

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Editorially Speaking...

WHEN UNION IS NOT UNITY

THERE is a growing feeling among Protestant Church leaders, many of whom have been vigorously identified with the ecumenical movement in North America, that the effort to organically unite churches has become, in the words of Methodist Bishop Gerald H. Kennedy of California, a "growing lust for unity at too low a level." Bishop Kennedy went on record against the "popular contemporary idea that all separation is bad." He said that Protestantism's division into many sects may also demonstrate strength rather than weakness, and, as reported, he concluded, "the price of one church in a society is a bigger one than most of us want to pay."

There is a vast, a fundamental and eternal difference between unity and uniformity, and between a spiritual unity and the organic union of some denominations and churches. Frequently organic union has been found desirable, particularly when member bodies within the same great Christian families of churches are involved—organic union between Methodist churches, Presbyterian churches, churches of like polity and governmental form, and, of course, churches that in doctrine are already one. Such organic unions CHRISTIAN HERALD has supported and may continue to support. However too frequently, even in these unions, a continuing body has remained. As for instance in Canada, where more than 1000 Presbyterian Churches refused to become part of the United Church of Canada.

The effort to merge and unite churches almost entirely dissimilar in polity, organizational life and historical tradition would seem to be a disservice to the cause of Christian unity itself. The strong words of Bishop Kennedy are timely and significant.

"IS THE CHURCH REPLACING CHRIST?"

One of the most important articles appearing in *Christian Herald* within the decade is from the pen of Dr. Howard Conn, minister of Plymouth Congregational Church, Minneapolis, Minnesota—"Is the Church Replacing Christ?"

The voice of Dr. Conn has been raised against the organic union of Congregational Churches with the Evangelical and Reformed denomination. In this article he states impressively, and CHRISTIAN HERALD believes convincingly, his opposition to this union. But he does significantly more than oppose. He makes the case for Jesus Christ Himself against what could become a superecclesiasticism within our Protestant faith.

Plymouth Church in Minneapolis is one of the larger congregations among Congregational Churches in America. Also, it is perhaps first in its contributions to the overseas missionary program of the American Board of Commissioners for Foreign Missions.

THE RUSSIAN GERM-WAR HOAX

THERE is a late and ironical development in the Russian germ-war hoax. Young Russians are now warned to beware of parcels of fruit, flowers, wearing apparel, candy, and even letters, that come in from "the West." The warning explains that these parcels may contain dangerous pests designed to hurt "persons and things" in the Soviet Union. All the old libelous stories of "germ warfare" in Korea and the "Colorado beetle" in Germany have been revived.

It is hard to take the fabrication seriously but perhaps it should be taken seriously. In the past such lies as these latest falsehoods have frequently preceded sinister and devilish excesses on the part of the Kremlin. Are the Reds getting ready to spring one of their own unique torture devices on some unsuspecting people?

Of course, this latest propaganda campaign against the United States may be exclusively for the uninformed and as yet not fully persuaded peoples of the world, particularly the "neutralist" countries.

At any rate, here is the continuance of Russia's sustained and unrelenting effort to damn America as a monstrous, war-hungry, imperialistic nation. Surely now, my fellow Protestants who allowed such men as Bishop Ting of Red China to go unrebuked for his charges that our troops used germ warfare in Korea, surely these American churchmen will see the error of their ways. If it is too much to ask that the man Ting be rebuked, it is not too much to insist that he and his kind no longer be accepted by the National Council of Churches as the voice of the Christian Church in China.

BILLY GRAHAM'S CAPTIOUS CRITICS

THE "Captious Critics" are just about equally from the extreme left and the extreme right of our Protestant faith. In one breath—but of course from different breathers—he is accused of being an unmitigated liberal and an unreconstructed fundamentalist. Well, now he cannot be both. But always he speaks for Jesus Christ; always his message is Christ-centered; always he preaches Jesus Christ as man's only sufficient Saviour; always he is a proved open channel for the Holy Spirit; always he honors the Bible as the inspired word of God. And under his leadership the churches of our Protestant faith have been united in a Crusade perhaps unequalled in the history of the United States. See article page 21.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

INSIDE STORY OF THE NEW ARAMAIC TRANSLATION

By WALTER D. FERGUSON

MY TELEPHONE rang. It was the dean of the School of Theology at Temple University, Philadelphia. Would I help a man to polish his translation of the Bible—a man from the East whose English was not perfect.

I was not impressed. The prospect seemed bleak. I sparred for time. "Give me a month to think it over." But the month passed and the telephone rang again.

Negotiations followed and I met the translator at a hotel in Ocean City. Somehow I expected a willowy Oriental, youthful and diffident. Instead, he was a substantial man on the thoughtful side of middle age, with a graying fringe of hair around a beautifully shaped dome of ivory. In proper costume he could easily have passed for a Turkish pasha or a rug merchant from Isfahan.

I forget what we said, but in no time we (Continued on page 35)

Aramaic text courtesy Pierpont Morgan Library, N. Y.



Teen-Age Vandals Attacked My Home

By BEATRICE PLUMB

UNTIL last summer, vandalism was just a word to me. The country-wide increase in juvenile delinquency was something one read about in the papers, or heard on the radio.

Even when headlines told of warring gangs of teen-agers in New York City, Chicago, Detroit, in Philadelphia and Los Angeles, it all seemed comfortably unreal and far off.

It came a little closer the morning I received a furious letter from a relative in Michigan, telling how cars of shrieking teen-agers had raced through her small town that Saturday night, hurling rocks and bricks through all the store windows on Main Street, and winding up by smashing all the glass and plants in her greenhouses.

But that was still far off, and I lived safely in Miami.

Then it happened to me!

It started late one sultry June Sunday night. I had every door and window open to catch the Bay breeze, as I relaxed with the newspapers after a full, busy day in church.

Suddenly, a car horn shattered the silence of our quiet, residential street. Raucous, impatient, it blared repeatedly. I hurried to the door. Parked across the street from my home was a car. Two youths were in the front seat.

"What street is this?" yelled one. I gave him the information.

"What street is this?" he yelled again. Once more I shouted the information above the noise of the racing engine.

"What street is this?" he yelled for the third time. For a moment, I considered running across the road to his car, so that he could hear me better; but something held me back. Instead, I raised my voice to its utmost, and again shouted. (Continued on next page)

***A chilling first-hand account. Scene is Miami, but
the problem is nation-wide. Here is what some communities are doing about it and what you can do . . .***

ILLUSTRATED BY JO POLSENO

Whereupon there exploded from the back of the car the most petrifying, blood-curdling yell imaginable. There must have been several of them hidden there! I had lived in my home for 10 years, 5 of them alone, and had never known fear. I banged the door shut.

In a few minutes, the night air was rent again by that diabolical yell. The car had returned. Something heavy struck my front porch. Then came another shattering thud, and the sound of splintering wood.

THE phone rang. It was my next-door neighbor, scared awake. "What hit your house?" she shouted. "Did a tree fall?"

She was out before I was, in time to see the hot-rod car streaking off. We found they had snatched up a concrete marker from the parkway before my home, and hurled it against the porch with such savage force that they had demolished the screening and smashed the door. My porch was a wreck.

I phoned the police. When they arrived, they tried to calm me down. "School's just out for the summer," one soothed me. "The kids were probably celebrating. It may never happen again."

But it did. The following Saturday night, about 10:30, there rose that dreadful yell outside my home. I remembered I had not locked the screen door. As I reached it, I saw a

lad at the curb bent over lifting one of the concrete markers.

When he raised up and saw me standing, he hesitated. For a split second, we both stood still in the glare of my porch light and stared at each other. He was so young!

Dropping the stone with a thud, he streaked off to the waiting car, nosed into my oleander tree with its engine idling. An older youth sat at the wheel.

The police were not nearly as excited about this second visitation as I.

The following Sunday, one of the young hoodlums actually reached my door—and I almost let him in! My neighbor had told me that she would come and keep me company that evening. When I heard the chimes ring, I hurried to welcome her. My hand was already on the screen door latch when I chanced to look out into the night. There, on the step, instead of my neighbor stood a strange young man, his back to the door.

"Yes?" I asked, wondering what he wanted. He whirled around, pressed his face to the wire of the screen door, and then let out that terrible blood-curdling yell.

Across the road were more of them, all shrieking like maniacs.

I was hysterical for the first time in my life.

That hideous face! I still see it in nightmares. The police explained that it could have been just a rubber mask; or that many of these "pranksters"

wore stockings pulled over their faces, with slits cut for eyes and mouth. That night, a police officer phoned headquarters from my home, and talked for a long time in a low voice. They told him to keep a constant watch on my house until he went off duty.

The vandals skipped the next weekend; they came Tuesday night instead. I had gone to bed. It was long past midnight when my door chimes rang. I sat up straight at the sounds of splintering wood and heavy crashes.

It is odd what one does automatically in such moments of stark terror. As I struggled into my clothes, I heard myself saying over and over, like a stuck phonograph record, "What time I am afraid, I will trust in Thee."

THE blows on the porch had now risen to a fury of crashes, the yelling to a fanatical pitch. My phone was ringing, but I had no time to talk. I ran into the attached garage and found a hammer. Back in the house as I reached the front door, I saw a teenager beating great holes in the side of my screened porch. He had rolled up the rubber mat from outside the door, and was using it as a battering ram. His head, thrust through the rent in the screening, was lowered as he struggled to jerk out the wooden frame of the door. I moved forward and lifted the hammer. Then, in a saving flash of sanity, I pondered, what if I killed this boy? (Continued on page 52)

People are More Important than Anything

By BETTY CARLSON

FIVE-YEAR-OLD Charlie is my shadow. While visiting in my home town—it's Charlie's home town, too—I had been asked to speak in a church. I always appreciate having a few quiet moments alone before going to such a meeting. While the rest of the family was busy in the kitchen and den, I quietly slipped into the living room. If you want to be alone occasionally when visiting nieces and nephews, you must learn the art of disappearing.

But my shadow was two steps behind me, shouting some jingle he had heard on TV and beating on a tom-tom.

What was the problem? Why shouldn't I just tell him I wanted to be alone?

You don't know Charlie!

This would have involved me in a series of "Why, Aunt Bet?"'s that would have lasted until his bedtime.

I could have tried the firm method, but this takes time and often ends in tears and complete misunderstanding. Charlie is sensitive. His daddy was killed in an accident a few months ago, and as hard as he is trying to understand all the explanations we adults give him, he gets choked up now and then. A meditative period built on hurting the

feelings of this precious little guy wouldn't have done me any good nor the people I was to talk to that night.

While Charlie was comfortably arranging himself and the tom-tom on the couch across from me, I realized that Jesus never shut out the little children. Why not *share* my quiet time with Charlie?

This was a daring thought. Have you ever tried to interrupt a tom-tom solo?

I looked at him and said kindly and firmly, "Charlie, I'm going to read to you from my Bible. Do you mind being quiet?"

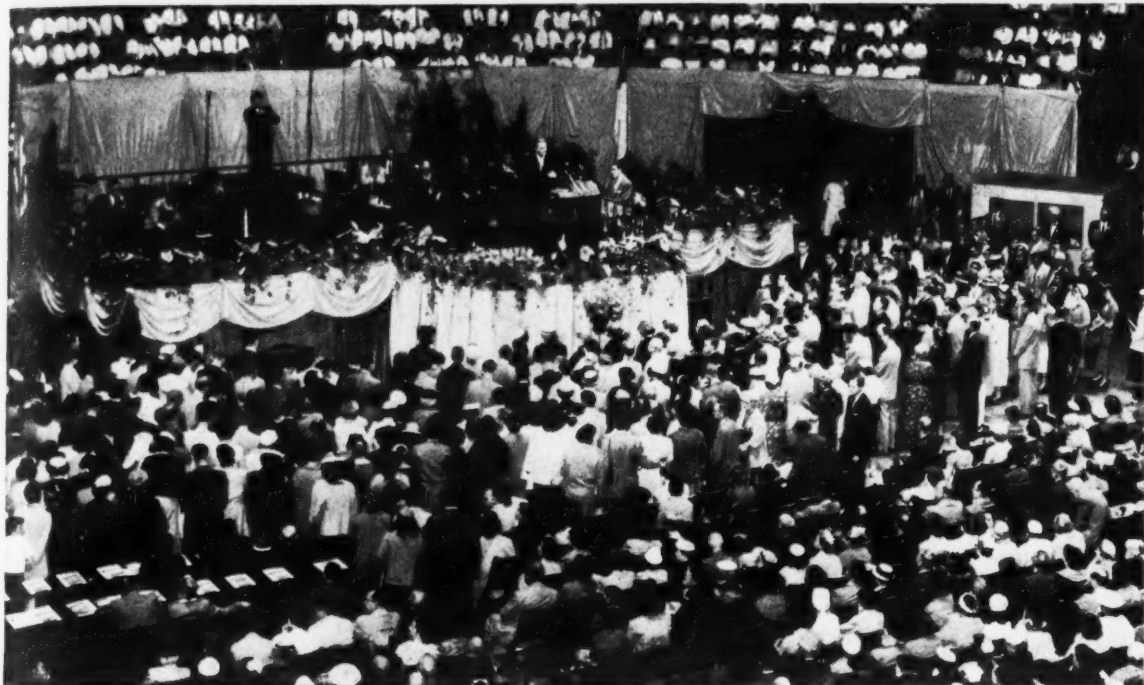
He said nothing. Took a few good whacks at the tom-tom. Sang even louder, and gave the appearance of one completely absorbed in what he was doing.

I kept praying.

He kept pounding.

But then suddenly he put down the sticks. He didn't say anything for a minute. He kept staring at the fireplace. The other day in school he had painted some crosses—purple ones—and Grandma had taped the sheets to the fireplace. (Continued on page 68)

Billy Graham's Captious Critics



RNS

"You have to begin before you can finish," and the Billy Graham Crusade meetings have been the beginning point for thousands.

What do the religious

extremists have against

him, and why? Here is a

calm—and devastating—

analysis of the opposition

By

O. CARROLL ARNOLD

AUGUST 1957

HAVING just seen and heard the dashing, dauntless, unquenchable Graham, I can't for the life of me see what it is his critics are so afraid of. Do they dislike him because he's handsome, or because he's nattily dressed, or because he is successful? No, they would not confess to such petulance. Doubtless they would say they disagree with him or dislike him at a deeper and more serious level. But why?

Perhaps there have been evangelists in other days at whose morals or ethics an accusing finger could be wagged. But not Graham. He is scrupulously honest. His morals are above reproach. His humility is astonishing.

Usually the detraction begins something like this: "We don't believe his converts will last; we don't believe that the results will be permanent." But which of us in any endeavor would want to be judged on such a criterion? Which one of us as a pastor would say that the candidates for baptism or confirmation we have carefully schooled

and nurtured through the years have lasted? Doubtless they can still be found on the rolls of some church, but is this the measure of constancy? For those of us who baptize babies, would we want to judge or be judged on how many of those we claim to have brought squalling into the Kingdom have remained in the Kingdom?

As for Graham, he makes no extravagant claims for his converts. He frankly admits that his job is to get people started in the Christian life, and how they fare from that point on depends upon the Holy Spirit and upon the faithful ministry of the churches. He is a recruiter. He can't be called to account for how many remain in the army after the first hitch is over. That is the army's business.

Well, but the liberal mind says, "His preaching has no social relevance. When he finishes in New York, it will make no appreciable difference in the life of the city." That may well be true. But does anything make much differ-

(Continued on next page)



LINES OF A LAYMAN

BY J. C. PENNEY

THE WAY TO ESTABLISH UNITY

WHEN the people of a community choose their own leaders and determine their own activities, they have something that is their very own. An essential principle is the enlistment of all groups in voluntary teamwork. Such an assembly of citizens is not another organization with specialized objectives; it is in reality an inter-organization committee, made up of representatives of all of the important local organizations.

It may be called the Community Improvement Council, Community Development Council, Citizen's Association Co-ordinating Council or the Correlating Council. The essential idea is that *all* the organizations get together and work together for progress and improvement. The fundamental purpose of the National Council for Community Improvement is to assist, usually through state councils, the formation and functioning of these local councils.

An impressive feature of this movement is its all-inclusive nature. The National Council was originally organized with the co-operation of 60 national associations. A national community conference was arranged and conference committees are composed of representatives of national associations and universities.

Most of us today are thinking in terms of national and international developments. We need and want a strong nation—spiritually, physically, militarily and economically; but we can have a strong nation only with the active co-operation of the people in their relationships within the states and local communities. This is the way to establish unity, and to get the people to take informed and aggressive action.

ence in the life of New York City?

Have the ministrations of Protestantism and the applications of Roman Catholicism during the past fifty years made much impact on the city—decreased its crime, lifted its moral sights, lessened its money-madness, tamed its sensuality, graced its sophistication?

ACITY that takes the United Nations, the Kefauver Committee, and the Brooklyn Dodgers all in its stride is not likely to be totally changed by Billy Graham—nor by Reinhold Niebuhr.

Billy claims only that his gospel changes numbers of people, and he can cite cases and name names. The changing of society is a job, so Graham would say, for the church at large.

Graham's argument, however, that the church can come closer to effecting that change with changed people than without them, is mighty hard to beat.

The weakness of liberalism is that it can neither change society nor people. It can analyze. It can diagnose. But when it comes to a cure, it is discourag-

ingly silent. Yet some of liberalism's devotees cry out to Billy Graham for an answer to the hydrogen bomb. This is a curious twist indeed. For the hydrogen bomb comes, if it has any classification at all, not in the area of personal evangelism, but under the interest and concern of the social gospel, the so-called area of liberalism's competence. Why ask Graham for an answer? Who of us has any answers to the hydrogen bomb? Let lines form both on the right and on the left. Insofar as I am able to determine, Billy Graham simply says that you will get closer to some ultimate answer with changed people than without, and he goes on trying to change people.

This seems like something infinitely better than wringing one's hands, which, it seems to me, is all the liberals have to offer.

Then comes the matter of Graham's techniques, supposed by his critics to be contrived and rigged by Hollywood and Madison Avenue, leaving no room for the Holy Spirit. This concern by

liberals for the freedom of the Spirit is admirable, if somewhat sudden and surprising.

One might similarly say that the ritual of worship used every Sunday morning in most churches, the prayer book itself, the paid choirs, are confining to the Holy Spirit. The "psychology of assent" techniques used so skillfully by all every-member-canvassers and fund-raisers might also come in for similar criticism if they were not so well-worn and thoroughly acceptable. Criticism of Graham's methods begins to look like mere carping, not unmixed with jealousy. If Graham's well-greased mechanisms were not present, one can only imagine what an avalanche of verbiage might proceed from liberal lips—"sloppy, confusion, no organization through which the Holy Spirit can work."

In the meantime, the Holy Spirit does seem to be able to use the Graham methods quite handily.

AT about this point the liberal mind gets around to Graham's theology which has been the real point of contention all along. In the first place, they don't like this idea of instantaneous conversion. A man may be instantly married; he may call loudly for instantaneous compliance with the Supreme Court's decision on segregation; he may be instantly angry, instantly drunk, instantly dead from a hydrogen bomb explosion; but he may not be instantly touched by the grace of God and the whole direction of his life changed—not, at least, without suspicion!

Again, Billy Graham doesn't claim too much. But he does say that you have to start somewhere, and any start is instantaneous. You start the Christian life at the starting point—in a spiritual kindergarten. There, as in any kindergarten, the issues are kept simple—sometimes overly simple, perhaps. Sometimes the start is hard, embarrassing, a little foolish—like the first day of school. But you have to begin before you can finish, just as you have to wash clothes before you can starch them. Where else would the liberal evangelism have people begin? Would they have people start with the complex social problems that neither they nor Congress nor the Supreme Court nor anybody else so far has been able to solve?

But the liberal says, "This business of being 'born again' is so radical." Yet it is precisely these same liberals who call, and rightly so, for radical changes in the social structure. They want radical surgery done to the ethical practices of business, of labor, of government. They fill the ranks of the world federal-

(Continued on page 67)

Star Light, Star Bright

By RUTH C. IKERMAN

WHEN the picnic supper was finished, our family sat on the grass to talk in the lingering twilight. As darkness descended, the youngest members of the family suddenly discovered the stars. Lying on their backs on the lawn, they stared straight up into the sky, excitedly observing what seemed to them a fabulous new discovery.

"Look at the way those stars make a circle," they said to me, pointing.

"It always looked to me like a round table with one short leg, when I was a little girl," I told them.

Instantly the children sat up. "Do you mean they had the same stars *then*?" they asked me in a hushed voice.

There was laughter at that. Then the laughter quieted. We adults seemed to sense anew that the stars, here ahead of us, would be here when all of us were gone. The stars have that ability to cut a person down to size—a useful function.

I wanted to help these youngest members of the family circle come to feel at home with the stars. So together we traced the patterns in the sky—the same stars I had always known. The experience reminded me of our need to remember that they are the same stars. Grief or bewilderment can make us forget. Our recovery depends on our building our lives back to where we can see the stars again as shining firmly in the heavens above our own little restored world.

One of the most successful women I know, measured in terms of accomplishments for her family, church, and community, takes time to stand on the porch of her home for just a moment in the early evening. She watches the stars before she goes inside to resume her household tasks. It gives her a

sense of security, of sincere purposefulness.

A man who serves on numerous community committees and whose work requires that he be up very early, told me once that he always went to the window and had a look at the stars immediately on arising. He said that the memory stayed with him as an oasis of peace through the long busy day.

There is courage and strength in looking up at the enduring stars. Once while traveling on an ocean liner, my husband and I had occasion to especially note their brilliance one night at the ship's railing.

We noticed a man pacing the deck. Back and forth he went as the boat moved through the tropical waters of the hot night, until finally we stopped him and motioned to the vacant deck chair near us.

"Thank you," he said. "I'm lonely and I don't want to bore anyone with my problems. But the truth is I'm glad for this special vantage point to look at the stars."

THEN he told us that he had just signed on for another three-year term with a construction crew at work on the Pan American Highway through Central America down into South America.

"I had thought I was finished with working away from home," he said, "but one of our sons was seriously injured and needed repeated surgery. All our savings went into trying to secure his recovery. Since I can earn so much more this way, my wife and I decided I should go back to a foreign country to operate the heavy equipment for which the pay abroad is so good. But I miss my wife and family."

He got out of the chair and went over to the rail of the boat, (Continued on page 67)





ILLUSTRATOR: JOHN FERNIE

THE TEMPTATION OF

Rosanne

"IS it much farther?" Rosanne asked wearily.

"In another five miles, we'll be coming to Dad's mill," Bill said. "The house is at the other end of the town."

Not that Rosanne was anxious to get to Grenfield. It was just that doing fifteen hundred miles in four days in a battered station wagon, all the while trying to pacify two-year-old Tommy and keep herself from being carsick, had done her in. As far as she was concerned, this trip was *not* necessary. In spite of the sweltering August heat, the prospect of meeting her in-laws again filled her with cold terror.

Without taking his glance from the highway, Bill managed to quiet Tommy, who was bouncing wildly on the front seat between them.

"How do you feel, honey?" Bill asked her.

"As if I'd been put through a cement mixer," she said. Hot winds had dried her copper-colored hair, stung her pale, fine skin with grime, and blurred the harlequin glasses that gave her small face its gamin touch.

"You look good to me!"

She rewarded his loyalty with a loving smile. But she said, "We'd better stop at the next service station for a clean-up job. Or your folks will think the Grapes of Wrath have descended. . . ."

She glanced over her shoulder at the gear stowed in back, all the paraphernalia necessary to keep a child functioning on a jaunt between his Kansas home and his grandparents' place in Connecticut. Somewhere in the bags was her one

(Continued on next page)

By ANN PINCHOT

***She never ran away from temptation; she
looked it square in the face and said "No!"***

To Rosanne the gracious old house was a miracle of luxury, a symbol of what she had never had.

good suit. What does one wear? she wondered ironically. Sackcloth and ashes? . . . considering how the senior Laurences felt about her. Rosanne, the beloved wife, was a rejected daughter-in-law. It didn't take much imagination to realize the trip promised trouble for her.

"Bill, why do you suppose they finally asked us to visit them—after three years?"

"Don't make a case of it, honey," Bill said. "When I wrote Mother that I'd be coming East in July to confer with the lab chief, she suggested I bring you and Tommy along. She said Father was particularly anxious to talk to me." He reached out for her hand. "Don't be scared, Rosie. Once you know them, you'll love them."

"Yes . . . but will they love me?"

"How can they help it?" Bill asked.

His devotion sustained her, though privately she knew it was good that Bill had originally met her when he was away from his family. Because they undoubtedly would have turned thumbs down on her. After all, she was a small-town girl, practically self-raised and self-educated, a part of the stenographic pool at the Montana research plant of General Dynamics, where Bill Laurence was one of the brilliant new chemical engineers. When she offered to stay after hours to type a paper for him, it was not with the intention of attracting him . . . she didn't dare hope for such good fortune . . . but only to help. Afterward, he confessed that his invitation to take her to dinner was a form of payment for her kindness. Yet, oddly enough, over the table in that dingy little cafe, they became friends. The chocolate cake helped,

she remembered now with a smile. . . .

Bill had ordered a portion. It was dark and rich and moist, with high mocha icing, and she stared at it with longing, anticipating the taste of it on her tongue. But when the waitress offered her a wedge, Rosanne said, "No thanks. I'm allergic to chocolate."

Bill was conscious stricken. "In that case, I won't eat it either," he said. "No sense in tempting you."

"I can't run away from temptation," Rosanne said. "It's easier to look it in the face and say, 'Nope—not for me!'"

To her surprise, Bill was greatly impressed by her comment. He considered it a sign of character and strength. It wasn't much later when he said, "Rosie, you're quite a girl. I'd feel lucky if you could learn to love me..."

UNFORTUNATELY, his folks weren't of the same opinion. Oh, they were polite enough, for they were gracious people. But she could tell. They did come to Montana for the wedding, not only Bill's parents but his younger brother, Mike, and Mike's socialite wife, Audrey. Having no kin of her own, Rosanne was prepared to love them without reservation. But it was clear to her that they came only out of loyalty to Bill. She hadn't seen them since, but she suspected that Bill's mother still thought of her as that awful little stenographer who had snared poor Bill.

"Dad's a great guy," Bill said, as he swung the station wagon into the tree-lined road misty in the twilight. "Not much on talking, but he sees all. Mike's okay, too. A born salesman, that's why he's perfect at the mill! As for Mother . . ." His face crinkled with

humor, "she's bossy, but in a painless way."

If his words held a subtle warning, Rosanne was too weary to take heed. A moment later, they saw through the banks of laurel the faint gleam of carriage lamps flanking the doorway of a rambling white house lost among giant oak trees. Even before Bill braked, his mother came rushing down the steps. In the twilight, Mrs. Laurence looked as Rosanne remembered, slim, white-haired and distinguished. She wore a pleated silk dress and a pink sweater over her shoulders.

"Bill!" her voice broke. "It's good to have you home, son! And this is Tommy. . . ."

"And Rosanne . . ." Bill said.

"Welcome, my dear," Mrs. Laurence said, and her voice was as dry as her cool hand. It reminded Rosanne of their first and only meeting, the day of her wedding, when Mrs. Laurence had behaved as if she gave the marriage six months. Well, it had endured three years; it would endure for the rest of their lives, if Rosanne had anything to do with it! But how could she prove her worth to Bill's mother?

"Your father was detained at the mill," Mrs. Laurence said, leading them upstairs. "He'll be home shortly. Bill, we're counting on your visit to buck him up."

Somewhat later, relaxed and at peace, after a cool bath and a delicious supper, Rosanne stretched between the pink sheets in the guest room and sighed ecstatically.

"I had no idea your home was so luxurious," she said. "After all this, how can you adjust to the crummy little places we've lived in?"

"It's not so much different," Bill said grinning. "The plumbing acts up just as it does in our little ranchhouse."

Nevertheless, to Rosanne this gracious old house was a miracle of luxury and a symbol of what she'd never had. She lay there, listening for sounds from Tommy, asleep in Bill's old room, and she said, "I think I shall like it here."

"Didn't I tell you?" Bill said triumphantly.

Her feeling of well-being was further encouraged the next morning, when the senior Mrs. Laurence came to her room with a breakfast tray.

"I haven't had breakfast in bed since Tommy was born," Rosanne said. "You're spoiling me."

"That's the purpose," Mrs. Laurence said with a smile. "Young mothers need a bit of coddling themselves."

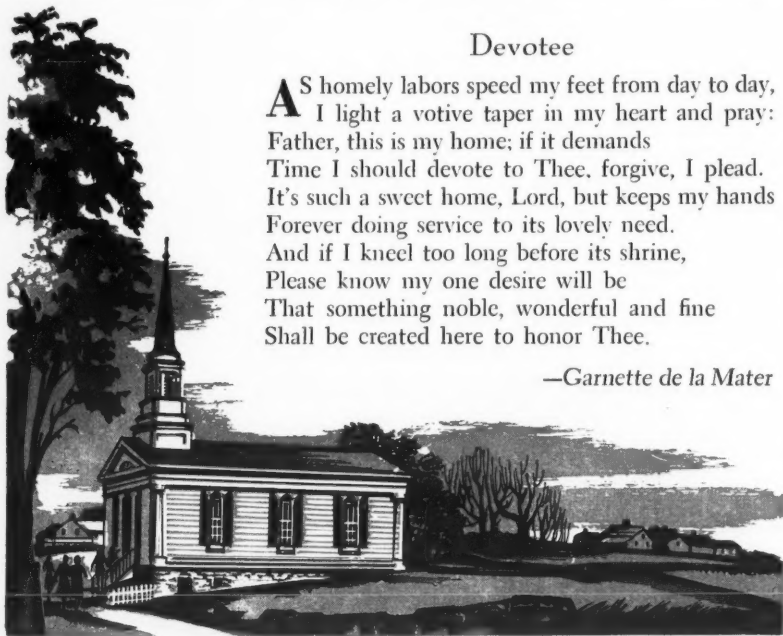
Why was her mother-in-law suddenly so good to her? Rosanne wondered, as she sipped her coffee. By afternoon, she decided that it was because Mrs. Laurence was basically a gracious and hospitable woman. Since

(Continued on page 48)

Devotee

AS homely labors speed my feet from day to day,
I light a votive taper in my heart and pray:
Father, this is my home; if it demands
Time I should devote to Thee, forgive, I plead.
It's such a sweet home, Lord, but keeps my hands
Forever doing service to its lovely need.
And if I kneel too long before its shrine,
Please know my one desire will be
That something noble, wonderful and fine
Shall be created here to honor Thee.

—Garnette de la Mater





Clutching their souvenirs and few belongings, tanned, well-fed campers take a last long look at "Children's Paradise" before they return to their grim tenements

The day the bus pulls out

**What effect does
two weeks at camp
have on the
children of the
slums? "Mont
Lawn" is finding
the answer**

By **MARION H. PAINTER**

THE driver of the first bus blasted his air horn. Boys and girls clutching pine cones, bits of birch bark and proud craft projects and carrying shopping bags filled with their few articles of spare clothing, reluctantly mounted.

They had spent two weeks camping at "Mont Lawn," and now they were going back to their homes in the most crowded sections of the big city. Scores of small voices shouted their good-bys. Some of the children simply sat quietly, after they had found their places.

Hubert Mott waved meditatively, as he did five times each summer, and as he had for ten summers, since he had become director of the Christian Herald Children's Home. Always he asked himself what became of these children when they left the pleasant haven nestled on the side of the mountain, and went home to the city slums.

This summer the question did not weigh quite so heavily upon his mind. The year before, "Mont Lawn" had launched a follow-up program to answer such a question. One of the summer counselors was retained to visit the children in their homes during the winter, see how they were getting along, let them know that "Mont Lawn" was interested in them all year and not just for two weeks. Some campers need to be reminded during the winter that someone cares that they make the right decisions, that someone is on their side, that there is someone who will advise them.

The counselor who has this assignment, Gene Brown, has time, of course, to visit only a small percentage of the campers. But what he has found says worlds about not only what "Mont Lawn" does but about the almost untouched needs of children in New York City's underprivileged areas.

Last fall his first visit was to the tenement home of twelve-year-old Peron. This boy had been thinner than the other boys at camp. He had six younger brothers and sisters whom he had left at home and (Continued on page 40)

IS THE CHURCH

What is the "ecumenical movement" really aiming at?

Most laymen believe it simply seeks co-operation

between churches. But

some of its leaders talk

as if they hope to set up

a Protestant super church

EDITOR'S NOTE

Dr. Howard Conn, author of this article, is pastor of a 2,000-member congregation that declares itself still to be a Congregational Church. Experienced in the practical workings of co-operative ecumenicity, Dr. Conn has served as president of the Minnesota Council of Churches, and as a director of the Minnesota Protestant Foundation.

EIGHT YEARS AGO at Plymouth Church in Minneapolis we built a chapel in which the ecumenical theme is uppermost. The chancel window represents World-wide Communion Sunday, and elevates the Christ who, holding the cross-on-orb in one hand and the chalice in the other, invites men of all nationalities to His table. At the top are the words of the second-century *Letter to Diognetus*, "Christians hold the world together." Across the bottom are those of the great New Testament declaration, "God was in Christ reconciling the world unto himself."

I believe that the Son of God stands above every barrier of race, creed, color and nation to call all men into immediate fellowship with Him and the living God. This is a message of evangelism. This is a call to commitment. This is an invitation to men and women everywhere to open their hearts to Christ.

But today many leaders of the ecumenical movement seem more concerned for structure than for spirit. We find them emphasizing organizational authority rather than personal commitment. We see them lifting up the Church instead of the Christ, thus imposing a barrier between man and his Saviour.

When Martin Luther read in the Epistle to the Romans that "the just shall live by faith," he rediscovered a basic insight that freed man from bondage to the medieval church.

Yet today many Protestant leaders are re-forging the shackles that will once again make man dependent for his salvation upon a Church rather than upon the Divine Mercy.

We are told that the great theological discovery of the twentieth century is the renewed interest in the Church. In numbers of books and magazines we read about the centrality of the Church as "the household of God," as "the people of God," and as "the new Israel." These phrases sound fine because they suggest to the average layman his growing awareness that Christians ought to work together in mutual respect inasmuch as we have committed our-

By HOWARD CONN

REPLACING CHRIST?

selves to a common Lord who is the hope for the world's peace.

But more careful study reveals that the theologians who employ such phrases do not mean the same as does the man in the pew. They are not talking about co-operation, good will and mutual respect. They are saying that the Christian life is to be defined by relationship to an institution in which orderliness and authority are guaranteed.

BISHOP Lesslie Newbigin of the Church of South India is one of the most candid spokesmen for this viewpoint. To some of us the title of his book, *The Household of God*, suggests the ties that bind Christians of varying traditions into a common fellowship. I would take it to mean that in the household are persons who conceive of their relation to Christ in different ways, and that each should be respected as a Christian. But Bishop Newbigin means instead that the true Church must be a single Church in which all of these relationships are united or transcended. His "household" therefore becomes an institution "marked by visible limits and a continuing structure." The individual is no longer to look primarily to Jesus but rather to this institution, for Newbigin declares: "The heart of our life in Christ must be a sort of casting of ourselves upon those visible and tangible assurances which He has given us. He has sent forth His Church."

Millions of laymen today with the highest of motives look forward to Christian unity. They regard church mergers as desirable steps toward the removal of competitive frictions between denominations. They say, "Let's work together as Christians, in the spirit of our Master."

These are commendable thoughts. Yet the innocent dreams of devoted laymen are being used by ecumenical planners to establish an institutional authority that will ultimately destroy the integrity of the individual before God.

This is in no way to say that church officials are dishonest or deceitful. They are sincere and

dedicated men. But it is to affirm that their purposes are not the same as those of the men in the street when he says, "The churches ought to get together." Two basically different concepts of "The Church" are involved, and between them every Christian must choose.

I readily acknowledge that the ecumenical movement conceived as co-operation is highly desirable, but I also see these five dangers in the manner in which it is being advanced today.

First, it places the organization above Christ. It minimizes the individual response to Christ, and claims that our Lord can best be served by a strong institution which represents His interests. Just as the social planners feel that the day of the independent voter is over, so the ecumenical planner feels that individualistic Christianity is outmoded.

A young man from Plymouth Church entered one of the nation's foremost theological schools in the fall of 1950. The orientation lecture given to the new students was on the need for Protestantism to stop defying individual conscience and to develop an adequate institutional expression that will make it one of the power blocs in modern society. The professor who delivered the lecture declared that while Protestantism has prided itself on being a training ground for democracy, much of it is a training for anarchy. "The disastrous autonomy of individual laymen and local churches cannot be ended until Protestantism achieves a deeper understanding of the communal demands of God. I look at the men of this class and ask, where are the men who can combine knowledge of politics and doctrine to give us some adequate laws for contemporary ecclesiastical polity?"

THE nationally-prominent dean of a seminary passed along the thought that Roman Catholics may have influenced American life more in the last fifty years than did the Protestants in the preceding three hundred years. The implication is that we can no longer rely on individual commitments but must (Continued on next page)

develop techniques by which the organization wields power.

Such an appeal for Christian unity is not a plea for mutual respect and goodwill, but for handing over to an institution the task of molding society.

Yet the New Testament gives little evidence of such institutional preference. Jesus said that the kingdom would come like a grain of seed planted deeply and maturing slowly. He had faith in individuals. He rejected the temptation to accept the kingdoms of this world and then use them for God. Christian piety has traditionally preferred individual commitment to organizational claims.

ACTUALLY a struggle is going on between groups within the ecumenical movement today. The first Assembly of the World Council in Amsterdam in 1948 made the clear statement that "the Council disavows any thoughts of becoming a single unified church structure." The Central Committee at Toronto in 1950 declared that while the Council stands for unity, it has not taken a stand among the many competing conceptions of that unity.

The contest is thus on. At Oberlin this September the World Council is sponsoring a Faith and Order Study Conference on the theme, "The Unity We Seek."

Bishop Newbigin is one who puts the emphasis on the organization rather than on the response of man to God. The Bishop writes: "Let me put this sharply by saying that, in the Bible, the people of God is at no time conceived of as a voluntary association of those who have agreed with one another in accepting and carrying out certain convictions about God. It is conceived of as something which has been constituted by the mighty act of God, an act springing from His pure grace, and preceding the first dawning of man's understanding of it and acceptance of its implications."

This is to say that man's salvation does not depend upon his understanding of Christ but upon his relationship with the institution which Christ founded.

Most of us would agree that no person can be a Christian in isolation. He will reach out for his God and his neighbor. He will make covenant with those in the fellowship. But this fellowship is a life of joyous communion with God and the brethren, and not an organization invested with authority. When Jesus prayed "that they may all be one" he was referring to a spiritual oneness of God's children which even now gives joy to those who sense its reality. The ecumenicists insist on giving this prayer an organizational twist, as if our Lord were thinking of structure rather than spirit. It is only fair to

say that for men like Bishop Newbigin the division between spirit and structure is vigorously denied.

Second, the ecumenical movement represents a thrust for power on the part of church leaders. If the essence of Christianity is to be found in an institution, then the men and women guiding the organization will be persons of authority. Even though they be sincere and honest, they will act with power to advance the enterprise which seems to them important. Freedom of the spirit will be jeopardized if not destroyed, because the rest of us will have to submit to the decisions of those in office. The Reformation—particularly in its Anabaptist, Quaker and Congregational manifestations—once liberated us from such control. Shall we again submit to an authoritarianism from which our fathers freed us?

I once asked a minister high in ecumenical circles what advantages church union has over interdenominational co-operation. He replied that it permits action by officials in charge without waiting for the consent of col-



leagues. As an example he cited the matter of comity. "Today, if we wish to start a church in a new neighborhood, we have to get the agreement of a score of denominational officials as to which one may move into this area. But if we had church union, there wouldn't be anybody else to ask. The one church building department would have the authority."

Freedom and competition in religion as in every other area of life enable God to move in ways that transcend man's wisdom, and prevent the arbitrary exercise of power, however well-intentioned that power may be.

Third, the ecumenical movement will lead to uniformity of belief. Whenever a powerful, centralized church comes into existence, it claims to set the test of orthodoxy. Like the Roman, the Orthodox, and the Anglican communions, it will have governing bodies to formulate the true faith.

Some of us hold that the truth of God is so manifold that none can embrace all of it. Like a jewel held to the light, it presents many facets. I rejoice that there are many creedal formulations, many shades of opinion and many sincere interpretations. I believe that God is more fully grasped by the multitudinous traditions with their varying emphases than by a uniformity of belief and practice.

The divisions of Protestantism, far from being a scandal, present an opportunity for millions of persons who would otherwise be barred from the Church to find a vital relationship with Jesus Christ.

In recent years conformity has been on the increase. It is no accident that the men who sound the note of urgency in the ecumenical movement are the same ones who call for a return to the doctrines of Classical Christianity. For them the uniting of the churches and the tightening of beliefs are two aspects of the same challenge, namely, to make a clear distinction between "the people of God" and the world. Thus the advancement of the ecumenical goal is not to win more people to Christ, but rather to delineate more clearly who belongs to the true Church.

To some of us this is a tragic misreading of the purpose of our Lord as revealed in the Gospels. He said that if any man will hear His voice and open the door of his heart, He will come in to him. Are we to let the human executives of a man-made institution bar the door through which Christ himself would enter? There are millions of spiritually hungry souls today who will be kept from Christ if institutional practice and doctrine are to be hardened by the ecumenical theologians.

Fourth, the ecumenical movement actually undercuts the interdenominational co-operation that today exists and is growing among Protestants. To some of us the divisions of Protestantism constitute an opportunity for the expression of differing emphases within the spiritual unity of Christendom. This basic unity makes possible co-operation and goodwill among the various communions.

We have come a long way in mutual respect. Today there are 930 local councils of churches and 41 state councils. Estimates indicate that around eleven million dollars are spent annually for the co-operative Christian work in city, county, state councils.

CO-OPERATION allows for diversity of approach so that individuals and families may find churches of their choice, where by temperament, doctrinal outlook and educational background they can feel at home. Diversity also keeps each group alert through the impact of healthy competition. It prevents domination by a few powerful leaders who in a single over-all church would gain monopolistic control.

Such diversity, when imbued with the spirit of co-operation and goodwill which has grown up in American Protestantism, seems to me to be highly desirable.

It is precisely at this point that the cleavage in thinking about the nature of the Church is clearly manifest. Some

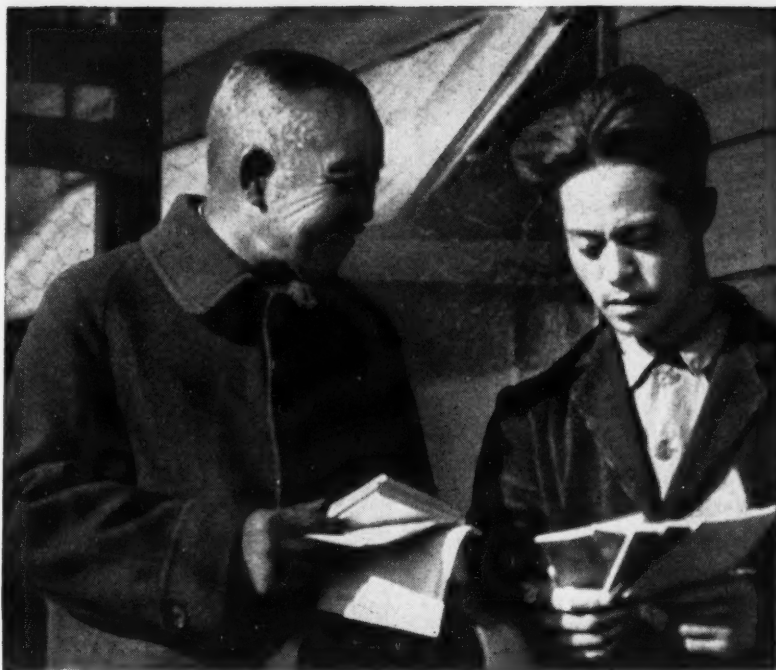
of us have worked hard in the interdenominational co-operative movement, but now we are told by leaders of ecumenicity that co-operation is not the true goal. Indeed, Bishop Newbigin goes so far as to state that councils of churches are dangerous if they obscure the further step of complete absorption into a single over-all church. "There is real danger," he declares, "of our forgetting that the World Council only has a right to exist as a means to something further, as a stage on the way from disunity to unity; and that if it comes to be regarded as itself the proper form of the Church's unity in Christ, it will become committed to a disastrous error."

SURELY, the average layman who approves "the churches getting together" does not realize that the practical projects he might favor are viewed in a totally different light by the professional churchman to whom ecumenicity means a single organic body controlled by the clergy. Co-operation will make possible all the diversity which characterizes our American concept of local initiative, freedom and goodwill. "Unity," on the other hand, will lead to the authoritarianism developed within the Roman Catholic system.

Fifth, the ecumenical movement uses the devotion of individual Christians to promote the programs of executives. Many of us believe that the Christian Church is an extension of the fellowship ties which Christ inspired in his disciples. To us the strength of the Church lies in the extent to which men and women are drawn together by a similar experience of fellowship in Christ.

What the Church is and what the Church hopes to accomplish therefore rests upon the people in their local parishes. Their devotion, their responsiveness, their generosity, their oneness with Christ are the great hope of His Kingdom.

Yet the ecumenical movement is today placing so strong an emphasis upon the communal character of Christianity that the essence of the Church is considered to be in the hands of the professional clergy, and especially of those clergy who on higher levels direct the over-all strategy of denominations and of national and world councils. The people provide the loyalty that makes the church strong. They provide the funds by which it is supported. They provide the witness by which neighbors are won to Christ. Yet, far-removed executives at national and world levels plan the strategy of ecumenicity and attempt to mold the patterns of thought. They become the final arbiters of what attitudes are Christian. They are no longer servants



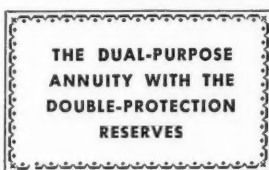
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DEREK DUNHAM
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Denver 10, Colo.

of the people, but the custodians of the faith.

Those of us who are Congregationalists have had the issue of ecumenicity put to us sharply, though many of our people have not sensed the factors at stake. Our national body has voted to merge with the Evangelical and Reformed Church, to form the United Church of Christ. This is regarded by proponents as a step toward an eventual single church to include all.

We Congregationalists have had considerable discussion of this proposal over the past dozen years, but unfortunately too much of the opposition has centered upon questions of property rights and financial assets. To me these are secondary matters. What I consider to be at stake is our concept of the Church. All the dangers I sense in the ecumenical movement as a whole are clearly involved in this particular merger.

For those who look toward a single over-all church body as the goal of Christian unity, congregationalism is the polity that most stands in the way. The sooner the sense of local church independence can be eliminated, the more assured will be organic wholeness. Congregationalists have demonstrated for three hundred years that they can have social concern, can support world-wide missionary enterprises and will co-operate gladly with all fellow-Christians. These specific tasks do not require a united church for their doing. But persons who want to control these activities realize they can do so better through a national agency.

The new United Church seeks to allay the fears of Congregationalists by affirming that no presently-held rights will be abridged. I believe we can accept this as an honest intention. Any church which chooses to stand by its rights will have legal safeguards. Yet the intent is to build a new denomination in which very few parishes will care to emphasize their rights because the moral pressures will suggest that everyone go along with the patterns as developed at the top. Thus the legal *autonomy* of the local church will be preserved, but its *importance* will be undercut.

This of course is virtually the abandonment of congregationalism as a vital force. The Yale and Harvard historians, Dillenberger and Welch, in their recent book, *Protestant Christianity*, define this polity thus:

By definition, in this way of thinking, the church is the local church. Hence the term "Congregationalists"—those who believe that the church is the local, functioning body. There is no church in the abstract, no such thing as a combination of churches forming the church. The church is always a concrete community and in the aggregate one can only speak of

churches. This does not prevent a number of communities from undertaking joint projects; but in theory that would be only the concurrent action of individual churches.

The very manner in which the merger has been carried through indicates clearly that its proponents have no such regard for local congregations.

The vote on the merger was taken back in 1948. When the deadline date was reached that summer only 65.5 per cent of the voting churches had responded favorably. The General Council voted an extension of seven months in the hope of reaching the 75 per cent which had been taken as the recommended standard. By February, 1949, the yes-voting parishes were only 72.2 per cent but the Council voted to proceed. A questionable moral basis therefore has hung over the deliberations ever since. More and more people have become aroused. A lawsuit occupied several years. Increasing dissension followed. But the General Council has repeatedly voted to proceed without referring the matter to the churches again.

To those of us who believe that the local congregation is of supreme importance in our fellowship, the failure to resubmit to the churches is a clear indication of the intention to vest authority in super-bodies above the local level. The fact that General Council delegates have repeatedly voted by 80 per cent margins for union can mean nothing to those of us who believe that no delegates, councils or officials can speak for the people in the pews.

In the second place, the Basis of Union and the Executive Committee have stated that "at the time of union every member of every congregation should be assumed to be a member of the United Church." This itself is a denial of the essential importance of the local group, for in Congregational polity no higher ecclesiastical body has any right to assume anything about a church or an individual.

THE proponents of the merger know that legally the decisions of national bodies cannot speak for local units. They realize that no congregation can be forced into the United Church, but they hope by such statements to induce as many as possible to go along with the national action. The enterprise is thus obliged to acknowledge the traditional Congregational freedoms, while at the same time trying to create an atmosphere in which few will exercise those freedoms.

This atmosphere was early phrased by the Committee on Information of the General Council Executive Committee, in such language as this: "No church need enter the union which does not desire to do so, but what

church whose members see the magnificent possibilities of the union could dream of not entering?"

This is hardly offering a free choice. This is not inviting men to study with an open mind. This is typical of the pressures by which the professional clergy in our state and national bodies have talked glibly about the wonders of a United Church in such a way as to lull the unsuspecting parishioner to suppose that no forward-minded Christian would conceive of opposing union.

AFTER the vote at Omaha, Dr. James E. Wagner, president of the Evangelical and Reformed Church, gave an address in which he stated that the new United Church "will not be presbyterianism since it specifically disavows and guards against the unwonted and arbitrary exercise of authority. Such a church will not be congregationalism since it has set itself to the task of describing in black and white the inter-relatedness of local church, association, conference and general synod, so that each may operate in deference and obligation to the others, things may get done 'decently and in order,' and that, in Christ its head, 'the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.'"

This is an outright avowal that the Congregational principle is being superseded. Such a declaration may sound harmless to many of our people, but we need to realize that when the ecumenicists speak of doing things "in order" they do not mean doing things politely, graciously or efficiently. They mean rather doing them in recognition of an objective ecclesiastical organization whose welfare they believe has priority over the spontaneous movements of the Holy Spirit in local congregations.

That this is their intent is underscored by their invitation to Bishop Newbigin to deliver the keynote address at the formation of the United Church at Cleveland in June. I have been in South India and I know that the Bishop is greatly beloved as a kindly and gracious Christian. But I have read his book, *The Household of God*, and I know also that the "order" for which he stands is quite other than the voluntary fellowship of free and independent churches. That our leaders should have invited him to express their hopes for the United Church of Christ is a clear indication to me that they do not regard the United Church as an "extension" or "strengthening" of Congregationalism but as its absorption in an over-all strategy.

There are many sincere Congregationalists who believe that all the pres-

ent denominations should give way because, as Bishop Newbigin says, "They have all turned aside, and they are together become unprofitable." Such persons think that a new United Church will conform to Christ's will. This is an honest choice. But many of us cannot believe that this is what Christ asks. We cannot conceive that He who came to repudiate one ecclesiasticism should have instituted another.

I prefer the report made thirty-eight years ago in Boston by a Commission on "Congregationalism and its Spiritual Ideals":

Congregationalism believes with all its heart in getting together conferences, commissions on unity, alliances, federations and inter-church movements that make for better mutual understanding, rebuke and subtle foolish rivalries, magnify essentials, promote economy of money and force, sweeten and enrich fellowship, increase the total efficiency and present the variously named body of Christ to the world as being practically of one mind and heart in doing the work committed to it. But Congregationalism does not look upon uniformity, or general organic oneness, as a thing to be expected or coveted. It cherishes and anticipates a unity of things that are different; a unity that consists with superficial variations of ritual, polity and creed; a unity as of musical harmonies rising from dissimilar orchestral instruments; a unity of the spirit, of those who feel and rejoice in their brotherhood because they realize God as the Lord and Father of each and all.

This is the spiritual unity in which Christians of many faiths believe. This is the unity we experience when we pray according to our various customs on World-wide Communion Sunday. This is the unity through which we reach out in mutual regard.

This kind of unity touches our hearts. It conveys the spirit of our Lord.

Let us therefore examine carefully the claims for organic, institutional embodiments of this spirit. Such claims are put forth by men and not by God.

I am glad that our chapel in Plymouth Church extols World-wide Communion. I am glad that it depicts the Christ drawing men beyond all lesser commitments. I am glad that it prompts me to love and to serve.

I shall continue to advance ecumenicity through co-operation and good will, but I shall not subscribe to an ecumenicity that curtails our freedom or enmeshes us in the intrigues of a highly-organized visible church union.

I want Christians everywhere to be open to the reconciling spirit of Christ that shall indeed hold the world together!

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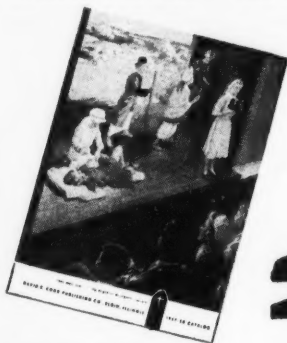
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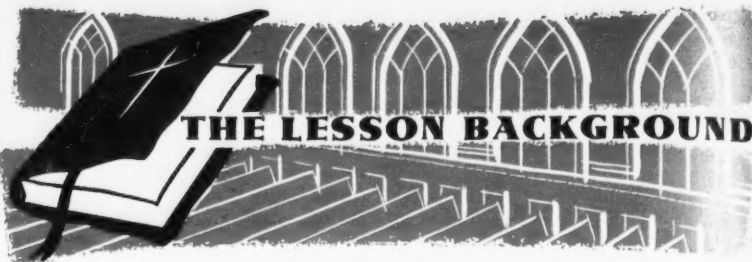
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By Amos John Traver

● August 4

Ruth: The Foreigner in the Midst

RUTH 2:8-13; 4:13, 17; LEVITICUS 19:34

Ruth is a beautiful story well told. Teachers of English literature call it an almost perfect example of narration. Some critics refuse to see anything more in Ruth than that, a good story. But Ruth is included in the Old Testament canon. Why? Is it not to show that a foreigner, coming from an enemy race, Moab, was an ancestor of David? If Ruth was written in the period following the exile, it would be a timely protest against the extreme racism of Nehemiah. He had enforced racial purity on the returning Jews, compelling the break of all inter-racial marriages. The story is, for one thing, a vigorous protest against racism.

It makes one think of the New Testament controversy over admission of Gentiles directly into the Christian church. Peter, finally convinced that Paul was right in welcoming the Gentiles, said, "Truly I perceive that God shows no partiality but in every nation any one who fears Him and does what is right is acceptable to Him." (Acts 10:34, 35).

Christians remember that Ruth was not only great grandmother of David but an ancestor of Jesus. Racial prejudice is one of the most universal causes of division in the family of God. With a constant flow of refugees into our country, each of us is being tested as to our attitude toward "foreigners." For a Christian the message of the Bible is clear. Can we be as unprejudiced?

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"The warp and woof of the tale is friendship between Naomi and Ruth." So wrote R. G. Moulton. Perhaps this claims too much for the friendship motif in the story. But the story adds one more to the classic examples of friendships that rise above selfish motives. David and Jonathan had nothing to gain by their devotion to each other. They were natural rivals to the throne of Israel. For both friendship was a risk. For Ruth the easy way was open to her. No one could have criticized her if she had returned to her tribe with her sister-in-law, Orpah. Instead she chose to stand by her mother-in-law and face the trials of a foreigner among a race-conscious people.

We like to think that religion had something to do with her choice. Certainly Naomi must have been lovable, a worthy representative of her faith. Underline the pronoun *your* in Ruth's beautiful declaration of devotion, "*your* people shall be my people, and *your* God my God." Friendship may be capitalized for Christ if our lives reflect the gospel we profess.

● August 10

Hannah: Keeping Faith with God

I SAMUEL 1:9-11, 20-28; PSALM 66:13, 14

"Time of trouble," so the Historian Toynbee describes the first half of our century. It also describes accurately the plight of Israel in the eleventh century before Christ. Joshua was dead. The tribes of Israel were striving to hold the land their fathers had conquered. They were divided by selfish rivalries. There was no strong leader to unite them. The condition of religion is best understood by the weakness of Eli the priest and the moral bankruptcy of his sons. It is God's way to save His people through consecrated personalities. The one hope of Israel rested in a pious home and a praying mother. Clovis Chappell wrote "We hear little of Mrs. Luther as a religious leader, but we know this, that she rocked a Reformation in her cradle." Margaret Bro tells of a boy, visiting his grandmother and taken to the weekly prayer meeting. He wrote home about his enjoyment of a weekly party. When asked why he did not say he was attending a prayer meeting, he answered that he did not think his mother would know what that was. The security of our nation is menaced when God is ignored in our homes. Only praying mothers can supply the leadership we need.

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Dedicated boys are a vital need of the church today. We need them for lay leadership. Most of all right now we need them to be preachers and pastors. Every denomination is hampered by this lack. In a time when people are more concerned about religion than ever before, we have more vacant pulpits than can be supplied. Hannah dedicated her unborn son to God. Ministers must come from our Christian homes. Seminaries can train them but they cannot rear them. Samuel did not become

(Continued on page 36)

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AUGUST 1957

INSIDE STORY OF THE NEW ARAMAIC TRANSLATION

(Continued from page 17)

were talking about Sennacherib; for this man is an Assyrian, born between the Tigris and Euphrates rivers.

Since our first meeting nearly a year ago, George Lamsa and his Bible have revolutionized my life. In a few months I have heard more from him about Baghdad than most people hear in a lifetime. And I have learned more about the customs and expressions of the Bible than I ever expected to know.

Together we have worked on his translation of the Bible from Aramaic—the Eastern text. During the heat of the summer we went to a beautiful estate along the Hudson, where we were royally entertained. Our host and hostess provided us with a large upper room looking toward the river. There we worked for hundreds of hours.

Seated beside a man hour after hour and living in the same house with him for months, it is impossible not to get a pretty clear idea of his characteristics.

And the trait that struck me the most forcibly about Lamsa was his zeal for his task.

For nearly 20 years he has been working on his translation. He eats it, sleeps it, talks it. He was eager to have me keep uninterruptedly at the task of revising; but I found that an hour of such work was all that I could manage at one time. So I would work an hour and then go out for half an hour to walk across the broad lawns or in the rich woods. Thus we proceeded: an hour of work, a half hour of rest for me, from nine till six each weekday.

However, I always took my walks without George. He remained at the worktable, revising or correcting or trying to proceed alone. Once I stayed overtime and, I am told, George paced the floor in his anxiety, saying, "Walter's gone again, and I have no idea when he'll be back!"

This zeal was coupled with devout-

ness. Every step of the way God was in it—or, as Lamsa would say, the Lord God. He felt sure that God had preserved his life during the massacres of the Mideast when his people were almost wiped out by Kurds and that he had been saved from perils in dozens of other places for the specific purpose of producing his Bible as it now stands.

At all costs he must be faithful to his original Aramaic manuscript—sometimes too faithful, I thought. He would readily consent to my insertion of a word or phrase to make the meaning clearer, but would stoutly resist my taking anything out as superfluous. He tells me that he has lost sleep for fear of being untrue to his text.

I think, though, that his greatest asset is his intimate knowledge of Bible customs and Bible expressions. His people have been Christians from time immemorial (ever since the days of the Apostles, he says), and living an isolated existence in a little Christian oasis surrounded by many millions of

(Continued on page 38)



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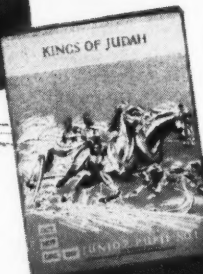
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LESSON BACKGROUND

(Continued from page 34)

a prophet by accident. His mother prayed for him, dedicated him to the service of the house of God, brought him to Eli, and annually showed her love and interest with a little coat made with her own loving hands. No higher privilege can come to Christian parents than to lead their children into Christian service. Yet there are parents, members of the church, who feel that a son in the ministry is wasting his life. A student pastor in an Eastern university told me of a fine, talented young man who heard the call to preach and decided to change his life plans. He went home on a Christmas vacation and phoned my friend to come and help him convince his parents that he was not throwing his life away. His parents were church members, loyal supporters and regular attendants. In the end the young man entered the ministry without his parents' blessing. Hannah means grace. When our Christian mothers, full of grace, pray that their sons may be called to the ministry, the present crying need of the world and of the church will begin to be met.

● August 18

Jonathan: Nobility in Friendship

I SAMUEL 18:3, 4; 19:1-7; 23:15-18;
PROVERBS 17:17

The Bible is very frank about the sins of its great men. For Jonathan there is not even a shadow of evil in the record. Emerson wrote "The only way to have a friend is to be one." As the king's son, Jonathan made the first advance to David. As a national hero, so popular that the people defied Saul to save his life, he was so great-hearted that he offered his unreserved friendship to the new hero, David, the giant-killer. When Saul would kill David in jealous anger, Jonathan risked his life more than once to take David's part. There was no condescension in the friendship of this royal prince with the up-start shepherd boy. Literally Jonathan "gave the shirt off his back" to David. Exchange of armor or garments was a sign of friendship from very ancient times. In Homer's Iliad, Glaucus and Diomedes exchange armor in their covenant of friendship. With all, Jonathan remained loyal to his father, even when he could not approve of his hatred of David. This friendship had nothing to do with public relations. He was not making friends in order to gain personal profit. There was nothing in this friendship for Jonathan, excepting the inner joy and satisfaction of a completely unselfish friendship. No wonder David responded with a like devotion. The tragic end of Jonathan's life made impossible a return of the favors David would have liked to make.

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"I have called you friends" was Jesus' beautiful expression of love to each disciple. (John 15:15) He, too, had nothing to gain, and everything to lose, in opening His heart to our friendship. To save us He gave His life.

When religion becomes a means to self-seeking it becomes an evil thing. Joining the church to gain recognition in the community is shameful. As David responded

in unreserved love to the friendship of Jonathan so does the sincere Christian respond to the friendship of Jesus, holding nothing back. "We love Him because He first loved us."

● August 25

Amos: Righteousness Crusade

AMOS 1:1; 6:4-7; 7:10-15; 5:14

Amos means burden. Well I remember as a young lad turning to the back of father's big dictionary to see what my name meant. I found the meaning with some dismay. I asked father whether he thought I was going to be a burden to bear when I was named. Then he told me the story of Amos the prophet, the shepherd God called to speak for Him in Israel. He pictured Amos as a hero, fearlessly denouncing the injustice and immorality of the king and the nobles of Israel. Since that day I have never been ashamed of the name Amos.

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Tekoa was a small fortified town in the hills about six miles south of Jerusalem. Amos was a shepherd and anyone who has visited that barren, rocky land will understand that raising sheep there was a difficult business. The life of a shepherd offered much leisure time when thoughtful men would be alone with dreams. Poets and philosophers were among them. Generally they were religious men, seeing God's hand in everything about them. As they gathered around their camp fires at night they learned the arts of communication and discussed together both the common problems of their occupation and the larger questions of national life. Amos disclaimed any special right to be called a prophet, but he saw clearly his duty to declare God's judgment on a sinful nation. So he became the first of a long line of prophets who meant more to the survival of the chosen people than all the kings and their generals and their armies.

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No doubt Amos visited the luxurious capital of Israel many times, marketing his sheep. Jeroboam II of the northern kingdom reigned through one of its greatest eras of prosperity. He had made Bethel a worthy symbol of his success. His nobles aped the luxurious vices of the heathen. There were graft, injustice, and immorality. Even the forms of religion were insincere, covering life that was rotten to the core. As in some of the nations in the Middle East today, there was great wealth and, at the same time, the most abject poverty. National pride had made God little more than a benevolent partner in their prosperity. They worshiped Him with easy familiarity and with no sense of His demand on them for mercy and justice.

Boldly Amos exposed their sins and declared their coming doom. John Skinner in *Prophecy and Religion* writes. "The prophet's mind is the seismograph of providence, vibrating to the first faint tremors that herald the coming earthquake." If only Israel had listened! Amos speaks to our generation, too. What will prosperity and our power do to our consciences? Perhaps we had better listen to Billy Graham and those who add their voices to his.

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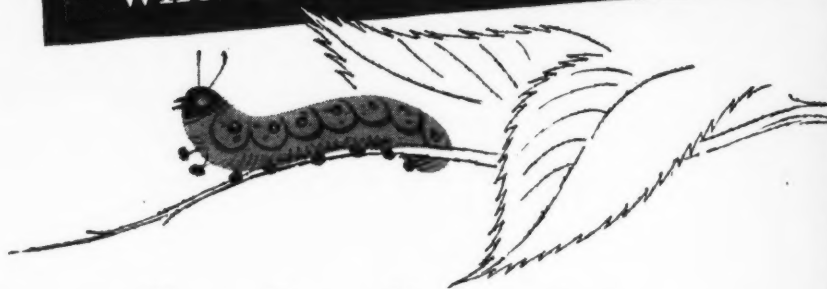
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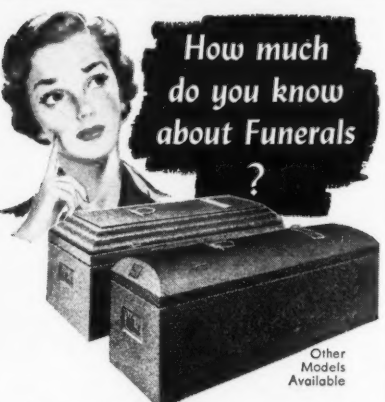
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INSIDE STORY OF THE NEW ARAMAIC TRANSLATION

(Continued from page 35)

Moslems. Fiercely his people clung to their own ways and fiercely they guarded the manuscripts of their faith. Consequently George was brought up in a home where Aramaic was spoken, in a primitive community.

Always it was a joy to pause in the midst of our work and ask him a question about some obscure reference and get an illuminating answer. On many a point I thought I had already reached the end of investigation, but Lamsa opened up new surprising vistas.

Perhaps I should explain how we worked. We had the typed text of the Lamsa Bible before us, and George sat at my elbow with his Aramaic text. I would read silently, checking for beauty, smoothness and clarity. And I think we both agree that the greatest of these is clarity.

For a while nothing would be said. Then I would say, "I don't like this," and we would discuss the change of a word or the fall of a phrase. He would retranslate from the Aramaic and we would examine various English words. I would suggest one, he would suggest another. We would change and change again. Sometimes his word seemed best, sometimes mine. We wanted the truth clearly expressed.

At times the going was hard. The Aramaic language frequently contains long sentences strung out with a plentiful use of *and*, coming at long last to a *therefore*. In such cases it was necessary to go ahunting for that *therefore* in order to understand what we were doing. At other times we were plagued—and this often happened—with a *they* or an *it* with no noun to refer to, or with a noun so far back that we would need considerable backtracking to find it. In such situations we repeated the noun if we could agree on the intention of the sentence. But a few times we gave that up as impossible. As George says, "We can't rewrite the Bible."

We were comforted and amused when one of our friends gave us a book which quoted Martin Luther complaining wittily about his troubles with Bible translation. He had difficulty knowing what animals were meant in certain Bible passages where the King James Version uses *cockatrice* and *satyr* and *dragon*, words taken from the pagans and referring to what have been called "mythical animals now extinct."

We were not worried by this problem, but we had our troubles also. For instance, how did David capture Jerusalem (II Samuel 5:8, 9)? Did he order his men to smite the lame and the blind? And how could we describe Solomon's temple when we came to the place that is rendered thus in the

seventh chapter of II Kings in the King James Version:

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their fellows, and their spokes, were molten.

34 And there were four undersetters to the four corners of the one base: and the undersetters were of the very base itself.

35 And in the top of the base there was a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders were of the same.

If you want to get thoroughly mixed up, read the whole chapter and try to visualize it! The morning we reached Solomon's temple, Lamsa said, "I tremble for the problems we'll run into today," and he was right. Before the day was over we needed to consult an architect and we realized more clearly than ever that the Bible translator needs knowledge of many things.

One of the most puzzling expressions was in I Kings 6:18. "And the cedar of the house was carved with knops and open flowers" says the King James Version. That word *knops* had given trouble to many translators. Moffatt calls it *kherubs*, Goodspeed says *gourds*, so does the Revised Standard. We made it "buds and open flowers."

BUT our labor was not all trouble. We had thrills too. I was especially delighted with the way we worked out Job 28, the "Miner's Chapter." I think the Lamsa translation brings out more clearly than ever that the poet is concerned all the way through with the miner delving in the earth, searching for riches; so do men search for God.

As we worked we had other versions for active comparison. If possible we avoided using the language of any one of them except the King James. I am a lover of the King James Bible. I was brought up on it, and to me—as to thousands of others—it has always been *the Bible*. Instantly the King James Version came to my mind when I read the first sentence in the Lamsa Version: "God created the heavens and the earth in the very beginning."

At first the word order seemed wrong; but George insisted that he had used the order of words in his Aramaic text. Gradually he won me to his point of view. I said, "Well, the very first sentence will declare to the world that your version is different." Besides, on thinking it over again and again, I have begun to believe that there are points in favor of this opening sentence. It makes the Bible truly begin with *God* and it emphasizes the word *beginning*.

Time after time this new translation scores. It refers to God as *zealous* (active in the interests of good, alert)

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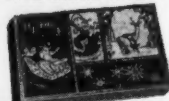


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Kiriatharim, Kirjathim, Kiriathjearim, Kirjathjearim. Map makers and compilers of encyclopedias have toiled over these mightily and made guesses as to location. I don't know how many cities are referred to above, but wherever combinations appear the Lamsa Bible uses *Koriath*. In this it is consistent.

Then consider the matter of spelling itself. Because of confusion of letters, *d* and *r* are frequently exchanged. The King James *Ehud* becomes *Ehur* in the Aramaic Bible, and *Shud* becomes *Shur*. George was amused by the Celtic flavor of the King James *Machpelah*, the tomb that Abraham bought (Genesis 23:9). In his translation it becomes a *double cave*. He declares there is no such place as *Arimathea*; that it is merely the Old Testament town of *Ramtha* (King James, *Ramah*, *Ramath*, *Ramoth*), another headache if you try to locate it.

There is also the choice of words. Who would recognize the *pygarg* in Deuteronomy 14:5? In Lamsa's Bible it becomes the *buffalo*. The Lamsa New Testament says that it is easier to put a *rope* through the eye of a needle than for a rich man to enter the kingdom; *camel* and *rope* look almost exactly alike in the Aramaic text. In the Lamsa translation the woman *pours* the precious ointment from a *cruse* or *vessel*; she does not *break* a *box*. The victim of palsy is carried to Jesus on a *quilt*, not a *bed*; and the living creatures around the throne of God are *animals*, not *beasts*.

Probably the aspect of the Aramaic Bible that will most deeply impress Bible readers is the number of really significant changes in meaning. In the Ten Commandments, we are enjoined to have no other gods "*except me*," which is certainly clearer than the King James. In Jeremiah (20:7) the prophet declares (in the King James) that the Lord has "deceived" him. Lamsa considers this shocking. His

version says, "O Lord, thou hast comforted me, and I am comforted." A great many readers will be pleased to note that the Eastern text declares flatly in Isaiah 7:14 that a *virgin* shall conceive and bear a son.

In the King James, Mary is the *betrothed* of Joseph when they go together to Bethlehem. Lamsa, who knows Eastern customs, considers that ridiculous. No engaged girl who valued her reputation would travel in that way with her intended husband—even in these days. In the Aramaic Bible it is Joseph and his *purchased bride*.

IN the Lord's prayer, as the King James presents it, we ask God not to lead us into temptation (though James 1:13 declares that God tempts no man); but in the Lamsa text we ask God not to let us be led into temptation. And when Jesus was about to heal the Gadarene lunatics (Matt. 8:31) it is they and not the devils that ask Jesus to allow them to *drive away* (not *enter into*) the swine. The guilt of raising and harboring the swine troubled them.

But the most striking of all the changes comes when Jesus quotes the Twenty-second Psalm on the cross. He says, "My God, my God, for this I was spared," thus combining the suffering with the triumph, but never for a moment implying that God would desert his Son at the crucial moment (however theologians may feel on this point).

In conclusion I must say that I still like the literary beauty of many passages in the old King James and I know full well that I am not competent to judge the accuracy or the primacy of Lamsa's Aramaic texts; but his translation is interesting and important.

And of one thing I am sure: the Lamsa Bible is clearer to me than any other version I have seen, and (who knows?) it may be closer than any other to the original text. **THE END**

THE DAY THE BUS PULLS OUT

(Continued from page 27)

whom he worried about all summer.

"I wish we could all live at 'Mont Lawn' all year," Peron said one day.

His undernourished body and his wistful eyes gave Peron top priority on Gene Brown's off-season visitation list. So on a windy morning last September, Gene was walking through the busy streets of what used to be called the Hell's Kitchen section of New York. The tenement where Peron lived was hard to find. Once inside the apartment building, Gene found almost total darkness. A low-wattage bulb dangling somewhere on about the third landing was all that lighted the narrow stairway; Gene could not have read

the apartment numbers except that, as usual, he carried a flashlight.

The beam drilled a hole in the blackness and made a yellow blotch on each door as he climbed the stairs. He couldn't find Peron's door. Finally he rang a bell. A woman opened the door a crack and peeked out. Obviously, she was afraid.

"Where's apartment C?" he asked.

"Basement," she said and quickly closed the door.

Gene had to stoop as he walked under the dusty pipes in the basement. But he still couldn't find the room number he was looking for. Then, discovering dusty stairs going down far-

ther, he decided to do some exploring. At the bottom, there was a door opening into a room with a few chairs, one of them lying on its side. Was this an apartment? Then he caught sight of a two-year-old girl toddling out to meet him. Her face was smudged with dust and her little dress was soiled and damp.

"Jimmy, go find Sis!" A voice that Gene thought he recognized came from the next room. A small boy entered, turned the chair right-side-to and grabbed "Sis" by the hair. The little girl started to cry.

"Stop that cryin'!" the same voice shrilled from the next room. Then Peron burst in.

"Hi!" Gene greeted him as casually as he could. "Where's your mother?"

The boy shook his head. "She's at the hospital. She'll be gone for months."

"How about your dad?"

"He's disappeared. He always disappears when we need him."

Odors of garlic and garbage filled the air. The only windows looked out at the bottom of a well in the sidewalk. Gene knew from welfare agency reports that Peron's father had probably disappeared with a bottle in his hand.

"See, I cook spaghetti for supper," Peron said, showing him a pot that sat on top of a crude burner. It turned out that he and his brothers and sisters ate one meal a day, which was called supper, and which consisted of noodles or spaghetti. "Jim, he baby-sits while I go to the store for supper."

Gene kept in touch. Peron had to stay out of school that fall to take care of his six younger brothers and sisters. A welfare worker looked in as often as possible.

Gene likes to tell about this visit not because it is sad but because it is encouraging. Peron was a good boy. On his small shoulders, he had taken heavy, adult responsibilities. "Mont Lawn" had been the one bright ray in what was to be for him an otherwise bleak year.

"Many of our former campers are now taking care of their brothers and sisters," says Gene Brown. "Some of the older ones even support their mothers. It is enough of a goal for many of our campers to get steady jobs as manual laborers and support their families when they finish school. But a few go into professions, get an advanced education—and it takes determination to get an education when you live in the slums."

Through recent surveys, "Mont Lawn" has found that some of its former campers are teachers and nurses and social workers.

Recently, "Mont Lawn" invited back

(Continued on page 61)



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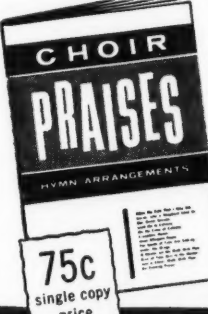
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- O, Master, Let Me Walk
- Give Of Your Best
- Just A Closer Walk
- An Evening Prayer

Daily Meditations

by HALFORD E. LUCCOCK

Thursday, August 1

READ ACTS 17:6-9

A HIGH-SCHOOL STUDENT asked a very penetrating question about Roman history: "There were lots of religions in Rome in the first two centuries of the Christian era; how come the Christians were the only ones persecuted?" A good question. There is a good answer. The Christians were the only ones persecuted, because they were the only ones whose religion was a real threat to the ways of life about them. As was said truly about them, "These that have turned the world upside down hath come hither also" (Acts 17:6). They were dangerous to the paganism of the empire, and to its cruelty, its lust, its emperor worship. Are we dangerous to evil, or harmless?

Help us to be worthy of being opposed by evil forces, O God. Amen.

Friday, August 2

READ MARK 10:42-45

IN THE WILL of Patrick Henry, the American patriot who made the celebrated speech before the Revolution beginning, "Give me liberty or give me death," there is an arresting paragraph:

"I have now disposed of all my property to my family. There is one thing more that I wish I could give to them. That is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich; and if they had not that, and I had given them the world, they would be poor."

We cannot give away religious faith as we might give away a sum of money or a piece of jewelry. It can only be conveyed by example, and training, and contagion of spirit. To share what we have of religious faith with young people is one of the highest privileges and duties we have.

Help us, O God, to share our best with as many people as we can reach. Amen.

Saturday, August 3

READ I THESSALONIANS 1:3-7

SOME TIME AGO a man had a flat tire on his way to church on Sunday morning. He arrived at the church very late. As he was hurrying up to the church door, he met another man coming out. He inquired, "Is it all done?" The man coming out of the church gave an unexpected answer. "No," he said, "it has only been said. We are just starting out to do it." It is not enough to say and hear noble things. We must do them.

Help us, O God, to make evident by our lives that our religion is not in word only, but in deed. Amen.

Sunday, August 4

READ MARK 6:30-32

Make in my heart a quiet place . . . a little shrine of quietness, all sacred to Thyself, where Thou shalt all my soul possess, and I may find myself.—JOHN OXENHAM

WE READ in the early history of Massachusetts of a strange form of execution. The victims of the hysteria about witchcraft in Salem were all hanged except one. He was "pressed to death." We do not know just what horrible, cruel form of death that was. In some way pressure was applied which caused the breath and heart to stop. The phrase is provocative when thought of in connection with the spiritual life. We can be so busy with many concerns, running here, there and everywhere, with no room for quiet, prayer or meditation, that our inner, spiritual life is overwhelmed. It is "pressed to death."

Help us, O God, to make a place for the preservation of our inner life. Amen.

Monday, August 5

READ MATTHEW 23:42-46

IT IS ALWAYS a shameful thing to be concerned only for ourselves when others are in great distress and sorrow. One of the most callous and selfish expressions of such indifference is the entry in the journal of John Evelyn in London in 1660, when thousands were dying of the plague. He wrote, "Blessing and adoring the distinguishing mercy of God, to me and mine, that we, in the midst of this ruin, are safe and sound." No thought for others, suffering and dying, just thinking of himself and imagining that God cared only for him and his family.

Save us, O God, from lack of sympathy for others. May we never forget the words—inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Amen.

Tuesday, August 6

READ PROVERBS 20:1

"OUT OF THE mouths of babes and sucklings hast Thou ordained strength." These words from Psalm 8:2 are eternally true. Often, for instance, we find in the words of children, if not strength, at least profound, though unintended wisdom. In a lesson in grammar a small boy was asked, "What is the future tense of 'He

drinks'?" The boy answered, "He is drunk."

The boy's answer may not be grammatical, but in life it is frequently all too true. Often the future of *drinking* is *drunk!* This is one of many reasons for setting our faces determinedly against the liquor traffic.

May we, O God, use every endeavor to combat all destructive forces which blight the lives of people. Amen.

Wednesday, August 7

READ PSALM 103:20-22

HERE ARE THE words of a novelist, G. B. Stern, writing very accurately, about gratitude. She is not exhorting. She is recording the effect of gratitude on the life of one who deeply feels it. "Gratitude is a quality of grace; it is a spring, a font of fresh water, springing from the soil to give a greener life wherever it touches and flows." The habit of gratitude can turn what might seem a dry and desert sort of existence into "a greener life."

May we lift our hearts and minds, day by day, in thanksgiving for all Thy continuing benefits, O God. May we by prayer and thanksgiving live our days in a lively sense of Thy goodness. Amen.

Thursday, August 8

READ MARK 8:36; MATTHEW 16:26

FRANK S. MEAD tells of a mother of three children proudly remarking to a church visitor, "We are doing our very best for our children. On Mondays we send them to their school clubs; Tuesdays, they take music lessons; Wednesdays, they take dancing lessons; Thursdays, they study elocution; Fridays, they just play; Saturdays, they go to the movies; and Sundays, we go for a picnic in the country." "Yes," replied the visitor, "but what are you doing for their souls?" "Their souls!" exclaimed the astonished mother, "Why, that's a bit old-fashioned, isn't it? What has that to do with the children's growth and development?" The soul is not "old-fashioned." It is the most important concern in life.

Help us, O God, to put first things first in our lives, to place our relationship to Thee as our highest aim. Amen.

Friday, August 9

READ MATTHEW 16:24; 20:22

THAT medical missionary in the African jungle, Dr. Albert Schweitzer, whose service to people has won the admiration

CHRISTIAN HERALD

of millions, wrote this of his desire to help people, inspired by the love of God: "I could not but feel with a sympathy full of regret all the pain that I saw around me, not only that of men but that of the whole creation. From this community of suffering I have never tried to withdraw myself. It has seemed to me a matter of course, that we should all take our share of the burden of pain which lies upon the world."

May we not withhold ourselves from the community of suffering in the world, but take our share of the load. Amen.

Saturday, August 10

READ PHILIPPIANS 4:11

DO you ever feel you could do much more if you were only in a more favorable occupation or location? Do you ever feel that you deserve better opportunities? Then consider the wisdom of the poet, Edwin Arlington Robinson, who recorded his determination to do his best with what he had in these words, "I must be content with a jew's-harp and a bass drum, and let the others blow the trumpet."

Help us, O God, to be content in whatever state we are placed. Help us to seek first the opportunity to serve Thee anywhere and with whatever instruments we have. Amen.

Sunday, August 11

READ PSALM 90:16, 17

WHEN the great scientist, Albert Einstein, died a few years ago, he left his brain to the world for whatever use might be made of it. That was the physical brain. In a more far-reaching sense, he left his mind to the world, the mind which had its seat in the brain—in the discoveries he made and the research in which he engaged. All of us would feel, in humility, that our physical brain would be no great legacy to leave anyone. But in the larger, infinitely more important sense, we can leave our *minds* to the world. We can leave to the world in which we worked the labor we have done, the influences we have brought into the lives of other people, the strength our efforts have given to church or other institutions—these go on.

The work of our hands, O God, wilt Thou establish it. Amen.

Monday, August 12

READ PROVERBS 31:28-31

A perfect woman, nobly planned, to warn, to comfort and command and yet a spirit still, and bright, with something of angelic light.—WORDSWORTH

TODAY we have for our thought a word for women. The men can take a day off! It is a word of encouragement for all Christian women who may feel that they are not able to bring about any great results for good. If and when women feel limited in their strength and opportunities, they should recall this word of G. K. Chesterton: "One irresistible and dangerous force for good in the world is a gang of angry women who know what they want." We all know how that sentence has been proved true in the struggle for the abolition of slavery, in the fight against child labor and many other causes. There

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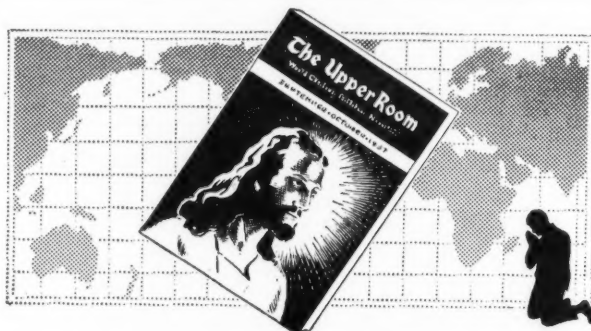
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are plenty of evils today for Christian women to "get mad" about.

Save us, O God, from indifference when there is need for action against wrong. We ask in His name. Amen.

Tuesday, August 13

READ PSALM 90:9-12

"... the gulf stream of our youth may flow into the arctic regions of our lives, for age is opportunity no less than youth itself, though in another dress.—LONG-FELLOW

HOW would you define a "good old age"? A fund has made a grant of \$200,000 to the Community Service Society of New York to "make a three-year study of what constitutes a good old age." All who live beyond middle life desire "a good old age." What goes into that blessing? It is to be hoped that the scholars doing the research do not overlook the contribution of religious faith to a good old age. Well-being is based on character. So the sure foundations of a good old age must be laid in earlier years. One line in a hymn pictures the plight of many in the later years. "... And age comes on uncheered by faith and hope."

O God, may we remember our Creator in the days of our youth and middle age. Amen.

Wednesday, August 14

READ MATTHEW 7:16-20

ONE great lesson for us all to learn is that life yields its good, not to those who merely look on at actions, but to those who take part. A wise man said, "Too many people sit in the grandstand of life and are passive spectators." It is better to take part in prayer ourselves than just to read about prayer or about people who pray.

O God, may we become participants in the work of the Kingdom of God and not be mere spectators. May we be doers of the Word and not mere hearers. Amen.

Thursday, August 15

READ EPHESIANS 5:25-27

A MINISTER told a whining church member, "Some years ago my little boy was born and he cost me money. I had to buy food, and clothes and medicine, and toys, and even a puppy dog. Then he started to school and he cost me more. Then he went to college and you know how much that costs. But in his senior year in college he suddenly got sick and died, and he has not cost me a single cent from that time on." That was a rebuke to a person who keeps complaining about the cost of the best things in life. The boy cost money, but he was worth the whole world to the father. Your church costs money. But its great value to life cannot be measured in money.

Increase, O God, our understanding of the church through which so many blessings come to us, so that we may joyfully give of our money to its work. Amen.

Friday, August 16

READ MATTHEW 9:35-38

A MAN thus recorded a happening in a

bus in which he was riding. "A passenger on a bus asked a person riding in the seat in front of him, 'Will you help me raise this window a little?' The two catches were separated by the back of the seat. Anyone trying to open the window alone would have knocked off somebody's hat, and twisted himself into a very awkward pose. But together, they got it done and very simply." How many windows have to be opened by people working together! There are windows into other lands, windows on other races, windows on other age groups. We must help each other to get windows open! The church offers the best opportunity to do this service with and to other people.

May we lift up our eyes on the needy places of the earth and learn to work together to bring the help needed. Amen.

Saturday, August 17

READ I CORINTHIANS 12:11-14

THERE is a strange bit of history in the annals of the First Church in Dedham, Massachusetts. A new church was built in 1819. But the congregation split over doctrinal matters, and one faction was so incensed against the group which withdrew that they opened a door at the back of their meeting house so that they could go on Sunday without seeing their fellow Christians! What a strange way to honor Him Who said to His disciples, "Love one another," and Who prayed that His followers "might all be one"! This is a picture of the wickedness of allowing the spirit of hatred or disdain to spoil our attitude toward those whose ideas and manner of worship differ from ours.

May the spirit of love be in our minds and hearts in all our relations with our fellow men. Amen.

Sunday, August 18

READ ISAIAH 61:1-3

SEVERAL years ago a book was published with this interesting title, *Art Adventures with Discarded Materials*. It was written by Evanda K. Perry. It described many useful and some beautiful things made out of materials which had been discarded as of no value, such as old newspapers or magazines, flour sacks, tin cans, boxes and rags. The author writes, "In the trash box and the rag bag lie thrilling adventures." With this thought in mind, think of people. How many useful lives have been made out of people who have been "discarded" by others as of no use to any other purpose. There were Paul, the cruel persecutor, and Augustine the dissipated profligate. All through history "discarded" people have been changed and made over into strong and helpful men and women by the power of religious faith.

Help us, O God, to have faith in the best possibilities of people and to seek to bring the power of faith in God into their lives. Amen.

Monday, August 19

READ II CORINTHIANS 5:18-20

HERE is a bit of history which challenges us to bring our genuine devotion to our work and thought for the church. When Robert Louis Stevenson, the novelist, was

dying in Samoa, he was anxious to finish the novel on which he was working. Due to the progress of disease he had lost his power to speak. So he learned the deaf-and-dumb language, and by that means dictated to his stepdaughter. What tremendous effort he gave that a novel might be finished! How much effort do we make, compared to that, so that something far better than any novel, the story of God's love, may reach people?

Quicken our hearts and minds, and strengthen our hands, O God, that we may be faithful messengers for Thee. Amen.

Tuesday, August 20

READ MARK 1:32-34

Open my ears to music, let me thrill to spring's first flutes and drums, but never let me dare forget the bitter ballads of the slums.—LOUIS UTERMAYER

SOME people seem to have made their aim in life to avoid the disagreeable. They keep well out of sight of human need, or suffering, or wrong. Such a man was once prime minister of Great Britain, Lord Melbourne. He closed his eyes, as far as he could, to all unpleasant things. He never even read anything that dealt with the grim and sordid, such as Dickens' story of *Oliver Twist*. Remember how Jesus praised the Good Samaritan who took care to see and to help the man lying wounded on the road? In fact Jesus lived most of His active years, looking at suffering and need. Do you turn away from the disagreeable and ugly in our world, and thus make yourself useless in bringing any help?

Save us, O God, from all selfish and cowardly blindness to the need about us. Amen.

Wednesday, August 21

READ JOHN 8:30-32

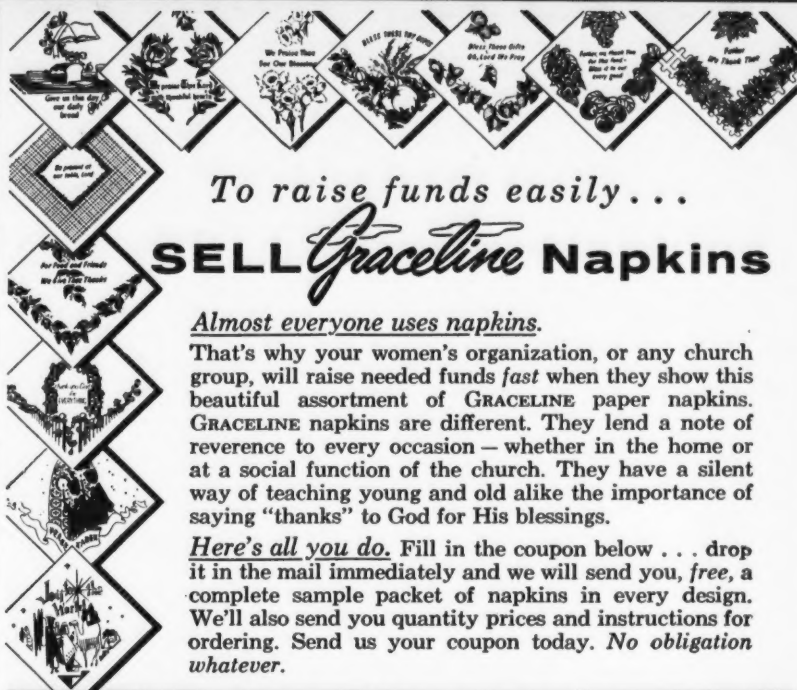
IT IS reported that the most familiar question on Broadway, where playwrights often meet is, "How's your second act?" In writing a play the second act is the hardest. The first act is fairly easy; the writer introduces the characters, the setting is impressed on the audience, the main plot is begun. But the second act means going on with the plot. That is hard. Isn't the same true in life? It is easy to make a start on some good undertaking. It is hard to keep going on; hard to develop beyond the beginnings. For that we need the "grace of continuance."

Grant, O God, that we may not turn back after putting our hands to the plow, but may continue in Thy service. Amen.

Thursday, August 22

READ DEUTERONOMY 6:7, PROVERBS 22:6

THE intensity with which the Russians train children in the schools in Communist doctrine, is a challenge to Christians to be at least as devoted to the task of shaping Christian minds as the Russians are in making Communists. Here is what Russian educators told an American teacher: "We can mold a child of five or six years into anything we wish; at the age of eight or nine, we have to bend him; at the age of sixteen to seventeen we must



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break him; and thereafter one may say, only the grave can correct a hunchback." We must begin early with our Christian training.

Help us always to remember, O God, that our Master said, "Suffer the little children to come unto me." May we take part in the task of bringing children into the knowledge and discipleship of Thee. Amen.

Friday, August 23

READ LUKE 18:10-14

THE Scotch preacher and novelist, George McDonald, once said something which sounds strange. But when we think it over carefully, we will see that it has wisdom. He wrote, "I need God's help not only when I am doing evil, but when I am doing good. For it is then that the sin of self-righteousness and pride and conceit may tempt me. Am I going to do a good deed? Then of all times—Father into Thy hands, lest the enemy should have me now." We need to pray for God's grace that we may never lose true humility and that we may forget ourselves in devotion to God and His kingdom.

May all feeling of our own goodness drop from us and may we say with sincerity, God be merciful to me, a sinner. Amen.

Saturday, August 24

READ ISAIAH 40:29-31

A VISITOR once came upon the noted modern musician, Pablo Casals, practicing very slow scales upon the cello. "But, master," the visitor said, "surely you don't need to practice scales!" The musician replied, "Ah, my boy, the whole problem in playing the cello is how to get from one note to the next." That is the big problem, isn't it—how to get from one day to the next? How to come through the days without loss of faithfulness, without weariness that might bring disloyalty to our commitment to God's work—that is a lifelong concern. For that God promises the renewal of the mind. Read about it in Romans 12:2.

May we not in our own strength confide, O God, for then our striving will be losing. May we follow our leader with renewed strength day after day. Amen.

Sunday, August 25

READ DANIEL 6:10

Lord, what a change within us, one short hour spent in Thy presence will prevail to make; what heavy burdens from our bosoms take, what parched fields refresh, as with a shower.—RICHARD C. TRENCH

IN THESE DAYS when diplomacy is heavily relied on by nations to come to agreements, we hear much of "top-level conferences." That is, conferences taken part in, not only by ambassadors and foreign ministers, but by the heads of states. It is a conference at the highest level of power. In a very real sense, prayer is something like that. It is a "top-level conference" in which we bring our problems, our desires, our intentions, our confessions to God. We look at everything in the light of His words, of His wisdom and love. He

has promised, "I will guide them with my eye."

Help us to bring ourselves before Thee, that we may walk in the light as Christ is in the light. Amen.

Monday, August 26

READ I THESSALONIANS 5:21

A MINISTER not long ago confessed with some sadness that many members of his church seemed to have joined the church on "confusion of faith." Not confusion of faith, but confusion of faith! We are all liable to be confused about our faith when we ought to be clear. There are in our churches far too many people who do not know just what the Christian Gospel and belief really are. Every one of us ought to keep on learning that we may have a reason for our faith and an understanding of God's will.

Give us, O God, eyes to see and ears to hear and hearts to understand Thy will. Amen.

Tuesday, August 27

READ I PETER 3:8, 9

WE are often tempted to think that we cannot do anything to help in the misery and suffering of the world, or in preventing the mass destruction of war. But there are things we can do. If we cannot stop all reckless self-seeking, we can at least stop it in ourselves. If we cannot abolish cruel prejudice, we can at least abolish it out of our own mind and heart. We can be just and kind to people about us, regardless of race, creed and color, and in so doing help to create a spiritual climate favorable to peace.

O God, Whom to know is health and peace and joy, make us the instruments of brotherhood and peace. Amen.

Wednesday, August 28

READ ROMANS 15:1

JOSEPH CONRAD, the novelist of the sea, wrote frequently of what he called "the shadow line." By that he meant the line that divides youthful irresponsibility from adult responsibility. Some people never cross that line, no matter how many years they add to their lives. They could repeat the line of poetry, "And still I am a child, though I grow old." How about us? Have we crossed "the line"? Have we taken responsibility gladly, instead of shrinking back? The Kingdom of God moves forward on the feet of those willing to shoulder responsibility.

Make us dependable servants in Thy kingdom, that having grown up, we may put away childish irresponsibility. Amen.

Thursday, August 29

READ I JOHN 3:8

Oh, may I join the choir invisible, of those immortal dead who live again, in lives made nobler by Thy presence.—GEORGE ELIOT

WE are told by scientists that certain stars are so remote from the earth and the time required for their light to reach our globe is so long, that if such a star were extin-

with my
Thee,
Christ is

guished or burnt to a vast cinder, its light would still continue to pour down upon the earth for years thereafter. So the poet sings, "Were a star quenched on high, for ages would its light still streaming downward from the sky fall on our mortal sight."

The light left behind by those who have given themselves to helpful service lasts on. That is part of the meaning of the verse, "They that turn many to righteousness shall shine as the stars forever and ever" (Daniel 12:3). The effect of good deeds is not temporary. It goes on and on, long after the one who does the deeds has forgotten them.

O God, make us useful to Thee, that others seeing our good works may glorify Thee. Amen.

Friday, August 30

The day of resurrection! Earth, tell it out abroad, The Passover of gladness, the Passover of God. From death to life eternal, from this world to the sky, our Christ hath brought us over with hymns of victory.—JOHN OF DAMASCUS

READ I JOHN 3:15, 16

MOST of us have been puzzled by the severe condemnation given in Matthew 5:22, "Whosoever shall say, Thou fool, shall be in danger of hell fire." It seems such a severe judgment on what often seems a minor offense, just calling a person a fool. Jesus of course made clear that we are all judged by our motives as well as by our acts. The meaning of the word "fool" in this connection is "of no account whatever." It is a word of utter contempt and disdain. No person made in the image of God is utterly worthless. The saying in Matthew means, among many things, that it is sin to hold any human being in absolute contempt, as not worth more than a thing to be thrown away.

Almighty God, who lovest all which Thou hast made, may we be freed from all hatred, all contempt and scorning of any of Thy children. Amen.

Saturday, August 31

Be noble, and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet your own.

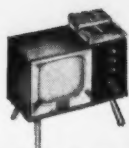
—J. R. LOWELL

READ MATTHEW 13:1-8

WE have all heard, over and over again, the saying so much used by the Russian Communists that "religion is the opiate of the people." The idea that Communists try to spread abroad is that religion lulls people into a sleep. Some people have used religion in that perverse way. Multitudes of others have found in religion an "awakener" to action. There is an "opiate" which has affected many people, however. It is a danger to each of us. It is pre-occupation. We can get so busy with our minds and hearts filled with many minor concerns, that we never give to God and our religious faith and obligations the attention they deserve.

May we, O God, leave room in our lives for the greatest matters. Amen.

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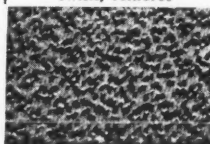
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THE TEMPTATION OF ROSANNE

(Continued from page 26)

Bill had gone to New York to confer with Dr. Wright, the chief of his firm, his mother took it on herself to entertain Rosanne.

After Tommy got up from his nap, Mrs. Laurence said, "I'd like you to see the place Mike and Audrey just bought." So they took a drive to the country over a picturesque, winding road, passing several partly-finished houses that gave Rosanne a twinge of longing. Finally, they came to a low-slung California redwood and field-stone house that seemed to rise out of the hill; it was a perfect setting for the darkhaired young woman who was coming to meet them. Audrey kissed them both but her special affection was reserved for Tommy. It was evident that she took considerable pride in her home, but there was something wistful about her as she paused in the second bedroom.

"This is to be a nursery some day . . . we keep hoping," she said.

THEY stayed for tea and took a leisurely drive home. "We'll have to come back and look at the model house," Mrs. Laurence said. "They're modern and efficient and beautiful. I rather envy the young women who'll live in them."

Bill was already home, but Rosanne had no opportunity to ask him about his conference with his chief, for his father arrived and dinner was announced. It promised to be a gay and lively meal. As Rosanne watched her father-in-law carve the roast and pass the plates to his wife for vegetables, it came to her that she had lost her heart to them. There was quality to this tall gaunt man and this poised silver-haired woman. I'd do anything to win their love, she thought, feeling sudden tears sting her eyelids.

It was then that Mr. Laurence sprang the news. He was retiring.

"Retire!" Bill exclaimed, "Dad, you're kidding!"

"I was never more serious in my life," Mr. Laurence said.

"What about the mill?" Bill asked.

"I'm turning it over to you and Mike."

The bomb was a dud, because after a moment, Bill said, "That's right nice of you, Dad. But what would I do in your mill?"

"Run it," Mr. Laurence said. "Now that you've proved you can make your own way, it's time . . ."

" . . . to come home to us," his mother said. "You belong here. Even Rosanne thinks so, don't you, dear?"

As she met her mother-in-law's pleading glance, Rosanne realized what had been eluding her. It was not

that Mrs. Laurence had had a change of heart about her son's wife. There was a motive for this invitation. The Laurences wanted Bill back in the family fold, and they were using her as a weapon to win him over. My, she thought startled, I certainly underestimated my mother-in-law's will. She couldn't get around her son, because research was his love, so she tackled her son's wife. Now, suddenly, Rosanne saw clearly the reason for today's trip to Audrey's and for the mention of the partly-built house. It was a bribe! *Persuade Bill to give up his job and come into the family business. In return, you'll get your heart's desires: a lovely home, a good school for Tommy, love and security, a place in the sun.*

She'd be crazy to turn it down. The luster was gone from the evening. Directly after Bill and his father went out on the porch, Rosanne excused herself and barely got upstairs in time. It was there that Mrs. Laurence found her, pale and shaken, bent over the washbasin. "It's nothing," Rosanne said. Actually, by the time she got to bed, she felt much better, though there was no real rest for her. For she couldn't help thinking of the grubby years of her childhood, the times of privation and sacrifice, the burning need for beauty that was buried in her secret heart for so long. Now, at last, everything she'd ever wanted could be hers . . .

BILL was silent when he came to bed. But there was no rest for him, either. She could reach out and touch him, and yet something held her back. Bill must suspect that his mother was playing on Rosanne's emotions. What he doesn't know—she thought—is how deeply I'm tempted.

"Bill, did your mother mention your father's illness?"

"You mean the bout of pneumonia last spring?"

"No. It's what happened afterward. His heart kicked up."

"How do you know?" he asked sharply.

"Your mother just told me. Bill, he has to retire."

"I'm sorry." His voice was grave.

"Bill, does that change anything?"

"Mike is capable," he said after a moment. "He'll manage."

Neither of them spoke of it again. But Rosanne in the next few days was uncomfortably aware of her in-laws' disapproval. Did they blame her? Were they waiting for her to assert herself? But the decision must be Bill's.

Bill himself didn't mention it, either. As a matter of fact, after his second

conference with Dr. Wright, his boss, he brought news of a transfer to a new post—the one in Arizona.

"Arizona!" Rosanne cried, outraged. "I thought they saved that for their bachelor scientists!"

"I asked for the job," Bill said.

"You—what? Are you out of your mind!" She was painfully familiar with these new frontier towns—built in the wastes around a research center. Was this to be their way of life forever? They'd moved five times in four years, as Bill shifted from one job to another, and the last one, in Kansas, was paradise compared to the others. But now, she must give up even that. Her dreams of eventually setting down roots in a place like Grenfield evaporated. She felt unspeakably tired and depressed.

"I'll start packing," she said.

IT was unfortunate that she went at it mid-day, but a second fainting spell was too much for her. When Mrs. Laurence insisted on calling the doctor, Rosanne was too tired to protest. She was resting in the cool darkened bedroom when Bill tiptoed in. He sat down on the bed, and they listened silently to Tommy's laughter as he played on the terrace with his grandfather. Then Bill took her hand, which made her feel simply awful. She wanted what was best for him, yet this was so comfortable, so enticing.

"Honey, I've changed my mind. I'm not taking the new job," he said abruptly. "Would you like to live here?"

"Like it!" She sat up. "It'd be heaven!"

"Then I'll make the arrangements."

"But Bill," she asked, against her better judgment, "whatever made you change your mind?"

"Mother thinks the baby should be born here," he said gently. "Honey, d'you think it's fair that papa should be the last to know?"

"But she promised not to tell you!" Rosanne wailed. "I wanted it to be a secret until we got home!"

"It's more sensible this way," he said.

"Is it, Bill? You really think so?"

"Well, a man has to think of his family."

Just then, his mother came in. "I found this in the attic," she said, holding out a box. "I thought Tommy might like it—it's Bill's first microscope."

She gave it to Rosanne, who held it as if it were something quite precious. For suddenly she saw Bill as a boy, thin, gawky, intense, peering into the microscope with mounting excitement, entranced by the strange and wonderful new world opened to him. Even now, after a rewarding day at the laboratory, he wore that look, as if the

visions that tantalized him were more potent than mere physical weariness. "Put it back in hiding," he said. "I don't want Tommy ever to be tempted. There was such anguish in his voice that Rosanne felt its reverberation in her own being. With a tightening of her throat, she knew at last what she must do. In order to win her mother-in-law's approval, she had nearly sacrificed Bill's future. She hoped that he would not hate her for it, that it was not too late. . . .

"When Bill asked me to marry him," she said to his mother now, "he'd already decided on his career. I knew what he wanted. I accepted it. I have no right to influence him." Her hands were clasped together and she spoke fiercely. "We shan't be a millstone around his neck—neither Tommy nor I—nor the new baby!" She turned to Bill. "It's like the chocolate cake," she said. "This is all beautiful, like a dream—but if we're allergic to it, I must have the strength to say, 'No it's not for me!'"

So, the following day, the station wagon was repacked. As they said good-bye, Mrs. Laurence kissed her son and hugged her grandchild. Then she turned to Rosanne. Rosanne waited, tense. This meant so much to her.

"Good-bye, my dear," Mrs. Laurence said, and she added in a whisper, "Rosanne, I do admire you."

On the highway, they passed the mill, and she saw the lettering on the smokestack: *H. Laurence and Sons*. Bill was right, she thought. Mike will manage.

"Another year of exile, and we'll be transferred east for good," Bill said. "We'll be on Long Island, just an hour from the folks."

"Bill, why didn't you tell me?"

"I was saving it," he grinned, "as a surprise."

IT'S that, all right, she thought, holding Tommy so tightly that he squealed in protest. They were loaded down like a Conestoga wagon for the trip west. We're a new breed of pioneers, she thought, trekking out to the wastelands where our men work in impersonal laboratories to find answers for many of the ills that bedevil the world. She couldn't help looking at Bill with pride and love. And Bill's grin, brief and shy, was like a cockade to wear over her heart.

"I want my teddy," Tommy cried. As she dug into the hamper, Rosanne thought that most of the gifts Mrs. Laurence had heaped on the boy would be useless where they were going. But there was a saving grace about life in the desert. Given a batch of diapers and a few safety pins, even a newborn child could be well-dressed, and a credit to his folks. Particularly, to his father.

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THE New Books

Reviewed by **DANIEL A. POLING**

THE GIRL IN THE BLUE PINAFORE, by Sara Ware Bassett (Doubleday, 256 pp., \$2.95).

This is a novel for the entire family—a novel for parents and children and grandparents—if these be around. A rarely delightful story for each and for all. A New England village with the tang of the sea in the air provides the setting, but the appeal is universal. No finer and more intriguing character than Lydia Freeman, and she is beautiful too, has appeared in fiction within the decade. Lydia is the "girl in the blue pinafore." Living alone in the old family house, she opens her doors to the townspeople—and to an unexpected mysterious visitor who is in great need. Her kindness was beyond convention, but her character survives this and every other test. And now begins to emerge a love story with unexpected turns and changes. The life of "the girl in the blue pinafore" becomes rich in its fulfillment and happiness, and she finds love awaiting her. A novel with more than a little of the Louisa May Alcott flavor, but as original as Cape Cod itself. **September selection of Christian Herald's Family Bookshelf.**

BENDING THE TWIG, by Augustin G. Rudd (Heritage Foundation, 304 pp., \$3.95).

Perhaps the most important book that has appeared in a generation dealing with so-called "Progressive New Education" and its effects on the youth of America and indeed on the entire American home and community scene. This author is no amateur. Specifically, he is a loyal, patriotic and qualified American citizen who believes that as the result of misdirected and false educational leadership there are shocking deficiencies today in basic knowledge, in science and mathematics, and that these deficiencies may even affect our national security. This reviewer's own experiences with graduates of high schools in the current decade support the findings of the author.

WHY I AM A BAPTIST, by Louie D. Newton (Thos. Nelson, 306 pp., \$2.75).

Here is a significant, dynamic, and convincing declaration of faith. The author has been captured by the Baptist way of life, Baptist faith, and by Baptist organization, nor can any church or faith have a more eloquent spokesman. These pages are crowded with the experiences of the author as he has followed in the way of his choice—and he makes that way very attractive indeed. A valuable work.

SOVIET RUSSIA IN CHINA, by Chiang Kai-shek (Farrar, Straus & Cudahy, 392 pp., \$5).

In the opinion of this reviewer this volume surpasses in objectivity, dispassionate appraisal, and statesmanship, any post-war books written by President Chiang's contemporaries—Churchill, Roosevelt, Truman, Eisenhower and the rest. To me it is all but overwhelming that in simple honesty and what can only be described as Christian forbearance, this man makes no case for himself, offers no alibis and excuses no failures, but he does emerge as a world figure of proportions that history will not overlook.

He writes down mistakes of the West, specifically those made by the United States, but in doing so he develops a formula for future success, and with a humility not often found in national leaders he offers China's "bitter lessons" for the guidance of governments facing "the same thrusts of Communism."

SCOTIA WESTWARD, by Katherine Whittet Weeks, edited by Mary Corson McCune (Exposition Press, 226 pp., \$4).

I find this a delightful book. Based on letters and diaries of the author's ancestors, here is a really exciting story of changes taking place in Scotland during the early nineteenth century and of the ensuing saga of those who came to be pioneers in the "forward surge of American democracy." A real addition to the home library of America.

DEVOTIONAL PROGRAMS FOR EVERY MONTH, by Ruth C. Ikerman (Abingdon, 128 pp., \$1.50).

One of the church's most popular authors has brought together in this unique volume 36 complete devotions, including introductions, meditations and closing prayers. The material is arranged by calendar months with three for each month. They carry a wide range of seasonal holidays. Here is a book that will increase the usefulness of busy women in church, community and home.

THE MIDNIGHT LION, by Alfred P. Klausler (Augsburg, 140 pp., \$2.50).

This is the vivid and dramatic story of Gustavus Adolphus, soldier of God and mightiest of all the war captains of his free faith. While written specifically for the Lutheran church, I find it equally attractive and timely for all Reformation denominations and both for youth and age. Scene is seventeenth-century Sweden.

UNDERSTANDING YOUR ADOLESCENT, by Bernhardt S. Gottlieb, M.D., (Rinehart, 252 pp., \$3.95).

Would you like to understand your adolescent? Here is a stimulating and also a comforting book for parents, teachers and for the adolescents themselves. The author uses two normal adolescents as his models. The second half of the book is devoted to problems and pitfalls of adolescents. Timely and authoritative.

THREE FACES OF LOVE, by Faith Baldwin (Rinehart, 273 pp., \$3.50).

As a novelist this is Faith Baldwin's finest hour. Sophisticated and sincere, honestly written about those who have learned to live. Not for church libraries.

THEY FOUGHT FOR THE SKY, by Quentin Reynolds (Rinehart, \$3.95).

Here is a dramatic story, but also the factual record of World War I in the air. No other author could have written the book—that is the feeling of this reviewer. Here is a war adventure story, the first of its kind, delivered dramatically but factually and as only a pre-eminent war reporter could tell it.

The great ones of all the combatant nations in World War I appear, and their exploits are delivered with breath-taking authority. Another has said "Quent has written a romance of the air—a sort of celestial relay race" but that is only part of this great story.

JAMES WALLACE OF MACALESTER, by Edwin Kagin (Doubleday, \$3.50).

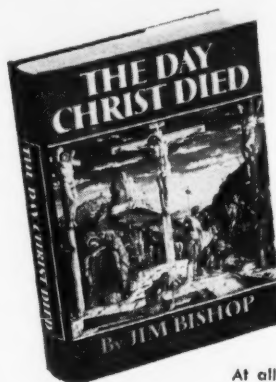
What a man this man was! A devout and profoundly convinced Christian, an educator who was equally the scholar and the administrator and a preacher with a missionary passion and the never satisfied hunger of the evangelist. Also he was a citizen and patriot who could not compromise and in whose Christian faith pacifism had no part, but who constantly loved all men, women and children without regard. As I read this glowing story, I remembered my own father who traveled with my mother on a wedding journey to their life's work in the Oregon country nearly three-quarters of a century ago. "James Wallace of Macalester" has made for me a road of return to the simple greatness of my own father and mother.

BEST WISHES, by Brownie Wise (Podium Publishing Co., 183 pp., \$3.95).

A delightful and down to earth volume of inspiration. Joy and the glad call to fruitful living run full and free across these pages.

BLOOD ON THE RISING SUN, by Adalia Marquez (De Tanko Publishers, 253 pp., \$3.50).

The true and dynamic story of "the rape of the Philippines." The book is an achievement in contemporary war history, and deserves a place in every library of our time. The author was a member of General MacArthur's Counter-Intelligence Staff. The vivid introduction is written by Carlos P. Romulo, Ambassador of the Philippines Republic to the U. S.



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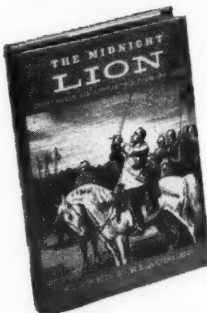
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TEEN-AGE VANDALS

(Continued from page 20)

I came indoors trembling and put down the hammer. I heard shouts from aroused neighbors, car doors slam, that defiant war whoop again. The vandals had fled in their hot-rod. For the third time, they had completely wrecked my porch.

When the police officer came to make out another routine report, I told him how the wreckers had kept up their insane yelling. "Is it possible," I asked, "that boys so young could be drunk or drugged?"

"Reefers," he explained. "They can buy 'em for fifty cents apiece. Smoke one, and the kids don't know what fear is. I've seen one of them walk right up to a gun in my hand, knowing it was loaded."

He told me of other homes in the city that were being wrecked by other gangs of teen-agers; of brutal and unprovoked attacks on old men and women; of the looting of schools and defiling of churches. "Each gang has its own yell," he told me. "It's their trademark. They give it when they score a hit." As he left, he told me, "Don't worry. They'll lie low next week-end. It'll be moonlight, and they won't risk being seen."

Reassured, I sat on my front porch the next Sunday for the first time in weeks. Worn out with worry and sleepless nights, I dozed off.

The crash of splintering wood awoke me. Before I could spring to my feet something whizzed by my head. It was a coconut, hurled from their speeding car with such force that it had torn out once more the screening and woodwork of my porch door. The moonlight had enabled them to curve into my lawn, with their car lights off.

Alarmed neighbors begged me to go downtown to police headquarters and appeal to the captain there. Surely he could help.

He heard me through patiently enough, then explained that they simply did not have sufficient personnel to assign an officer to my block. But arrangements would be made for squad cars to patrol the area, "as often as other duties would permit."

Other than this, there was, he said, little they could do unless I could give them the license number.

I went to my pastor with my trouble. His reaction and that of the church council was one of indignation. "Why," they asked, "should this happen to you, of all people?"

I wondered, too. There was no reason and that multiplied the terror. These were boys out for "kicks," hoodlums who attack "the first person who comes along."

My church rose nobly to my defense.

The council men and their wives came to my home on week-end nights and sat on my porch, on guard. Stalwart young men, whom I had once taught in Sunday school as spirited teenagers, parked their car across from my home, and watched. The raiders, seeing the car, streaked by to find easier prey. They returned during the week, when I was unprotected, to pelt my living room windows with eggs.

It became difficult for the church friends to give up their precious week-end evenings. So the council voted to hire a guard to watch in their stead. He was in uniform and armed, and sat in his car, in full sight, across from my home. This in a quiet section of a modern American community!

His object, he explained, was not to catch the boys, but to scare them.

He succeeded, for all was quiet for so long that I let him go.

It was a mistake. The following Saturday, September 1, the hoodlums descended on my house again, this time in two cars. It was a bit after 11 o'clock when I heard that savage yell again. A dozen boys leaped out of the cars on my lawn. Thanks to hurricane warnings, my windows were boarded up. But they hammered at them with

bricks, trying hard to crash through.

As I stood there, helplessly watching, I saw that the shuttered window nearest to the front door was slowly opening! One of the hoodlums was prying it open with, I learned later, a tire iron. The phone was only a step away from me. But I could not move. I could only pray.

AND the miracle happened! In his frenzied effort, he bent the metal rod on which the window opens and shuts so that it stuck; he could not wedge it another inch. He glared in at me through the opening.

A neighbor, aroused by the racket, jumped in his car and pursued the hoodlums until they dimmed their lights; then he gave up the chase.

"Lucky he did," a police officer told me. "They would have jumped him."

What would they do next, I wondered. I soon found out!

I was the first to see the smoke pouring out of my neighbor's windows. I rushed to my phone to give the alarm. The fire engines were there in minutes, but already the whole inside of her lovely home was a mass of flames. The vandals had set fire to it in six places.

The owner, principal of a local

school, was away at a teacher's meeting. We tried in vain to reach her, to prepare her for the shock. She returned to find the charred cinders of her furniture on the lawn, and the inside of her beloved home a ruin. I took her into my home. Now there were two of us to lie awake nights, listening.

The whole community was now up in arms. Whose home would be next? A steady stream of city and county law-enforcement officials came to investigate. The only clues they found were tire iron marks on my neighbor's bedroom window, showing where the vandals had forced an entrance, and the fact that at the time of the fire a gang of teen-agers had been seen sprinting through the backyards of our homes to a waiting car.

Was this the end? The morning paper gave me the dismaying answer.

"Man Beaten by Pulp—Teen-age Gang Blamed," screamed the headline.

A young service station attendant, father of three small children, had been found lying unconscious in a circle of dried blood. His skull was fractured in seven places; his left arm, raised to protect himself, shattered; his eyes blackened; his teeth smashed.

(Continued on next page)

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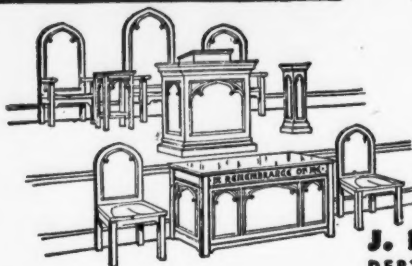
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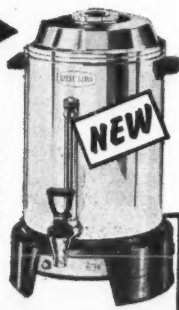
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I felt sick as I read it. No weapon was found. But physicians said the blows on the victim's head were made with an instrument, "like a tire iron."

The whole city seemed to keep a silent, round-the-clock vigil, at that sad hospital bed, where the young man lay in coma for weeks. If he regained consciousness he might be able to tell who had done it. But when he finally opened vacant eyes, he was no witness. He could not speak... or move.

Among the teen-agers corralled for questioning were the "Sewer Rats," the gang, it was learned, which had raided my home. Members of the gang were known to have threatened to beat up the attendant because he had objected to their using his station for a hang-out.

The "Sewer Rats" thrived in the dark, but they did not do so well when dragged out into the full glare of publicity. Their leader, it was found, had been arrested 14 times, but had received only minor punishment in three cases. Beside the 15 to 20 youths who "ran tight" in the gang, there was a fringe membership of from 50 to 60 "impressionable youngsters."

In the wake of this, a great cry went up for legal restraints. We now have a city ordinance that makes parents subject to 60 days in jail or a \$500 fine if their children under 18 commit vandalism or break other laws. Maybe that will do it. Maybe not. For there are not only delinquent juveniles in Miami and in every other community in the nation, but delinquent adults and parents.

Research studies by the New York City Youth Board point to the home as the principal source of youth crime. Less than one per cent of the City's more than two million families, produce 75 per cent of its juvenile delinquents! The offenders' families, representing the core of the problem, are characterized by "severe marital discord, alcoholism, drug addiction, physical and mental illnesses, broken homes, neglect and related problems."

Yet many of the arrested boys in my town came from "nice" homes. Dismayed parents streamed into police headquarters asking about their sons. They couldn't believe that *their* boys were implicated.

How had these "good" boys strayed? One said it was mostly lack of anything else to do. Another, that he went along "for the ride." Three admitted that they staged robberies "for kicks." One said that when Saturday came around, he simply went out for a little "excitement."

J. Edgar Hoover says we are too easy on youthful offenders. This is the way he put it recently:

"In the past four years, while pop-
(Continued on page 59)

Pick your winter bouquets NOW!



ILLUSTRATED BY DICK OTT

WHEN winter comes, will your flower committee be without a thing to take to those shut-ins who have so delighted in your gifts of posies during the summer months? Will they be eking out a meager budget to decorate the sanctuary and yet include a few flowers for your group meetings? They needn't be. Plan now, while there's still time, to harvest plenty of pretty dry materials for long-lasting winter arrangements.

More and more those who work with flowers are appreciating and using the interesting colors, textures and forms of nature's creations as they appear when dried. New methods for preserving summer's bounty and making it last through the bare winter months are being discovered, and old methods are being utilized with more effectiveness.

In restored Colonial Williamsburg the early art of using dried flowers all winter has been resurrected along with many other customs, styles and traditions that make Williamsburg such an authentic picture of the colonial period. Elaborately beautiful dried arrangements decorate rooms throughout the restored area during the winter months, giving them a "lived-in" charm, just as the fresh flowers do during the summer. The winter decorations are as lovely and even more interesting than the summer ones.

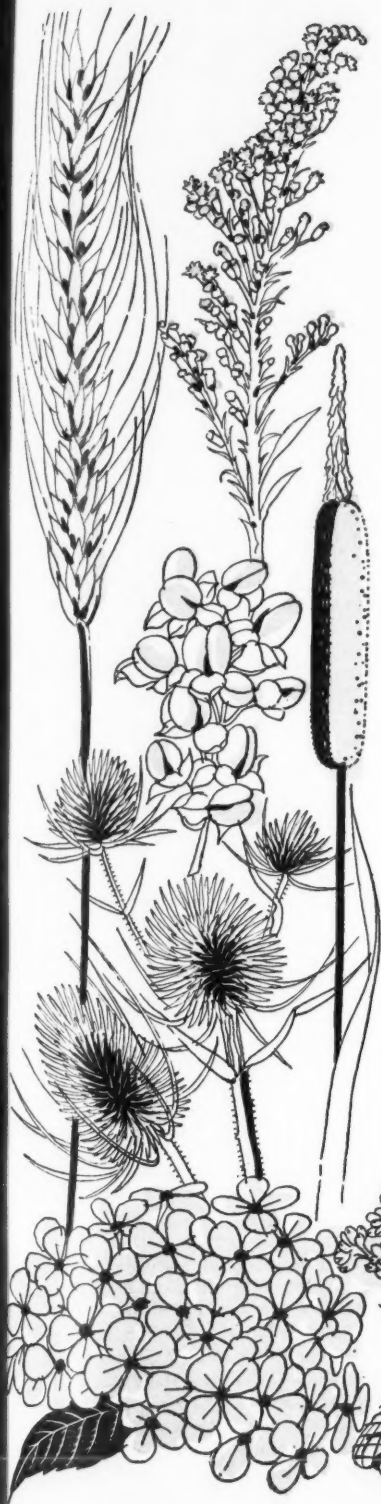
For this reason special pains are taken each year to assure a good supply of well-prepared materials for winter use. Strawflowers, everlastings, and other plants specially suited to drying are grown in the Williamsburg cutting gardens, and flowers and foliage are gathered from June through October from neighboring fields and woods. All are stored in a special drying room until needed.

Your attic, or any room that is dry and airless, will do for this purpose. It's a good idea to cover the windows to shut out light, since more color will be retained by drying the flowers in the dark. String up several cords as you would clothesline, and from these tie your bunches of flowers to dry.

The secret of having bright colored

(Continued on next page)

Woman's Place in the Church • by Jane Kirk



dried flowers is picking them at the right time. Be sure to gather them when they reach their prime. If you pick them too late, they are likely to turn brown or fall to pieces later when they are handled. If picked when fully open, some flowers simply fluff up and turn yellow. Never place these blossoms in water. After cutting, strip off every leaf, and tie a dozen or so stems together with string. Then hang them heads down on your line in the attic. In ten days or two weeks, when the flowers are thoroughly dry, take the bunches down, wrap them in tissue paper and pack in boxes, to keep from becoming dusty. They are ready to be arranged into bouquets when fresh flowers are no longer available.

LEAVES and ferns require special care, as Mrs. Louise B. Fisher points out in her book, *An Eighteenth-Century Garland*, but they make excellent background material for winter bouquets. The preserved autumn leaves in Williamsburg arrangements win many exclamations of amazement from tourists. Pressed ferns retain their green color and add variety to the browns of other dried plants. Leaves, like flowers, must be gathered when they are at the height of their color. This requires several trips to the woods, for each tree has its own proper season for turning. Be sure to choose branches that are perfectly flat. Put them into a container of water to keep them from wilting until you get them home from the woods. Trim them, and then place between layers of paper, where they should lie perfectly flat

YOUR OPINION WANTED

WHAT can be done to make **Woman's Place in the Church** better serve your needs? Which have been the most helpful articles that have appeared here in the past? Won't you write and help us put into these pages the sort of thing you want to see?—*Jane Kirk*

with no leaves overlapping. You may pile any number of branches one on top of another as long as a layer of paper separates each one. Place a flat heavy board over the top of the pile, and weight it heavily. Dry the leaves for at least three weeks, or they will curl.

HERE'S a list of many of the materials that experts are using for dried arrangements. Other materials, native to your own community, may be added. Cultivated plants: strawflowers, everlasting, blue salvia, statice, larkspur, delphinium, artemisia, Job's tears, Chinese lanterns, marigolds, celosia or cockscomb, roses, honesty, globe amaranth, acroclonium, sea lavender, hydrangea, bittersweet, corn tassels, corn stalks, stalks of wheat, oats, or barley.

Wild plants: thistle, goldenrod, cat-tails, dock, joe-pye weed, boneset, yarrow, horseweed, saltbush, wild asters, milk-weed pods, scarlet sage, Yorktown onions, Queen Anne's lace, butterfly weed, sumac (both leaves and berry clusters), osage oranges, horse-chestnut pods, cloud grass,

plume, spike and fox-tail grass, broom-sedge grass, marrom grass, pine cones and acorns. Leaves will include beech, dogwood, maple, sumac, and oak.

Winter bouquets may be set in pinholders or stuck in clay if you are using porous or shallow containers, such as baskets or flat dishes. But the most satisfactory holder for dry materials in bowls and vases has proved to be sand, as used in colonial days. More modern decorations may call for styrofoam foundations or backgrounds of fabric-covered wallboard.

SUPPOSE you want to arrange a large vase for decorating your sanctuary. Fill your container with sand, and choose branches of dry leaves to form the outline of the arrangement. Then, working from the top down to the base, fill in with various interesting materials of a light and airy type and contrasting colors. At the base mass a group of more solid flowers. They may be strawflowers, yarrow, berries, or bittersweet. An effective flower can be made by using a slice of pine cone and wiring it to a stick to set in the sand. Extra large pine cone slices may have smaller pine cones as centers. Or, use clusters of acorns, horse chestnut, sweet gum, or sycamore burrs, wired together. You can afford to take a lot of time with your arrangement, remembering that this will last all winter, instead of the usual two or three days. It might be nice for two or three members of the flower committee to design dried arrangements for the sanctuary, and use them on alternating Sundays throughout the winter months to give greater

THOSE COOL, COOL SOUPS!



Cream soups well chilled or clear soups poured over ice cubes are perfect for tasty, nourishing refreshment in warm weather.

HAVE you tried chilled soups for summer fare? They're oh, so smart these days, and can be served with such an air! Take, for instance, the pretty punch bowl illustrated here filled with the icy cold version of that old favorite, tomato soup. Dressed up with a garnish of whipped cream and chives, and surrounded by chipped ice, it has great appeal on a hot summer day.

You ladle the soup from the punch bowl into mugs or punch glasses, and let guests chat and munch cheese crackers or hors d'oeuvres as they sip. Ideal for the first course at a church supper. You can serve it in a reception room apart from the main dining hall as guests assemble. Or use it for after-the-meeting refreshments.

One of the beauties of cold soup for hot weather is that you can make it without any cooking. Just open canned condensed soup, mix thoroughly with an equal amount of milk, chill about one hour to develop the flavor, and later whip up the garnish. Any of the vegetable soups in cream form make delicious variations for sultry days. Besides chilled tomato soup, you might also try asparagus, cream of celery, black bean or green pea. Another favorite is beef or chicken bouillon served in punch glasses. Pour over plenty of ice and add a cool half-moon slice of lemon perched on the rim of the glass. Or freeze pimiento-stuffed green olives in ice cubes to serve with chilled soup.

variety. If they get dusty, spray them gently with lukewarm water and let them dry out completely before putting them back.

To design a modernistic arrangement, use a base of styrofoam covered with burlap. Insert the stems of blond corn tassels and brown dock through the burlap into the foam, cutting threads if necessary. This makes a graceful background for a favorite figurine. Two such arrangements placed back to back would be an unusual centerpiece for your women's group luncheon meeting. Auction off the arrangements after the luncheon and help fill your treasury.

Perhaps you may want to have a specialist in arranging dried materials come to one of your meetings and give a lesson to the group. Use the materials you have collected for the lesson, allowing everyone to make an arrangement following the directions given in the specialist's lecture and demonstration. Maybe you will even offer a prize for the best design.

DRIED arrangements and materials make good sales items for your bazaar, too. Or, make up interesting modernistic wall panels to offer for sale. A piece of fiber board covered with green burlap makes a dramatic background for a sheaf of wheat fastened securely against it. For contrast add a bunch of bright berries at the place where the stalks are gathered together. A grouping of cattails, corn tassels, pine cones and acorns is effective against a turquoise blue fabric-covered board to be hung on a wall. To give the effect of a frame, mount on a second board, either natural wood or painted a dull black.

Arrangements at Williamsburg are so intricate and include so many varieties of materials visitors like to stand and study them for a long time. A good opening game for a social is to have an arrangement of about 50 varieties in one container and challenge guests to see how many they can identify.

HOW TO RE-COVER A CHAIR SEAT

ARE there some unsightly chairs, shabby with wear, in your church recreation rooms? Here's an interesting and rewarding project for just the right group to tackle during the summer months. Maybe some enthusiastic members of your women's group would like to take it over, or some retired husbands and wives of the Senior Citizens group. You will be surprised how little effort it takes to make such chairs look like new for the coming



Kili Zappert

off-to-college social

THIS is the time of year to hold a farewell outing or party for the young people who will be going off to college in the next month. A little thoughtfulness on the part of their church group shows them they will not be forgotten even though they are away.

Plan your social on the beach, on the church grounds or in the church recreation rooms. Pennants cut out of colored paper (use proper school colors) and painted with the names of the colleges each one is to attend may be provided to wear during the party. Simple refreshments of hamburgers in buns and barbecue relish, gelatine fruit salad and pie a la mode will appeal to this crowd.

Plan one quiet game and one active game, and top off with an inspirational talk by the minister, followed by the presentation of some appropriate gift, such as Bibles, or cards inscribed with the Ten Commandments or 23rd Psalm which can be tacked on a wall. It could be a modern translation, a devotional classic by Spurgeon, Baillie or Oswald Chambers, or a thought-provoking modern book by some author like C. S. Lewis or J. B. Phillips.

Quiet game: "I packed my bag to go to college, and I took . . ." Two players are "in the know." The rest try to guess the secret of the game. They start off the game correctly by naming any sort of article as long as it is a color the individual who mentions it is wearing. Then, moving around the circle, each one tries to guess what the secret is by naming an article he intends to take to college. If it is a color he himself is wearing, the ones "in the know" say, "Yes, you can get into college." If it is not the right color, they say, "No, you can't get into college." Gradually, one by one, the players catch on until at last everyone has guessed the trick of the game.

Active game: "Pass the Apple" relay. Teams sit facing each other in a long line. The object is to pass an apple from one team member to the next with the legs (no hands allowed!). By holding the legs out straight and close together the apple can be held in the curve where foot joins leg, and passed (with difficulty) down the line.

season. Steps involved are simply to thoroughly wash or paint the framework, re-glue rickety joints, and recover the chair seats.

Colorful vinyl fabric, which comes in a number of interesting texture designs, makes a practical and attractive

choice for your seat covering. It sheds water, resists flame, is hard to scuff and stain, and may be wiped clean with a damp cloth. An average flat chair seat requires less than one-half yard of 12-gauge, 54-inch material. If the seat is small, you may even be able to cover

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HOW TO RE-COVER A CHAIR SEAT

(Continued from page 57)

two chairs with one-half yard of fabric.

1. Here's how it's done: Working on a flat, wide table or work bench, remove screws holding seat to chair base. Seat can be easily lifted out. Chair is now ready to be painted or lacquered if desired.

2. Pry out tacks from old upholstery and smooth padding. If matted, add new cotton batting or foam rubber padding for smooth, thicker appearance. Sand down any sharp edges or corners of frame.

3. Using old seat as pattern for cutting, mark with chalk on reverse side of fabric. Cut full, allowing two-inch overlap on all sides.

4. Tack fabric down on all sides of seat, drawing snugly at corners. Using #3 tacks (#2 or #2½ for thin plywood) place tacks about an inch apart,

at least one-quarter inch from edge of material.

5. Using several tacks at each corner, draw vinyl smooth and wrinkle-free. Pull taut at corners. Drive tacks in straight to come in firm contact with vinyl. Miter corners to prevent puckering.

6. After fabric is firmly tacked down and pulled smooth, trim excess. Chair, if painted or lacquered, should be thoroughly dry before replacing new seat. Certain lacquers and varnishes are harmful to vinyl. To prevent stickiness if vinyl rests on varnished wood, coat wood with pure shellac at any point of contact with vinyl.

Place new vinyl-covered seat in chair and replace all screws. That's all there is to it. And what a fresh, new look your chair has!

NEEDLEWORK FOR BUSY HANDS

684. Happy little cuddle clown! Toddlers love him. He takes lots of rough treatment. Directions for 12-inch doll; clothes pattern included. Use a man's sock; gay scraps for suit.

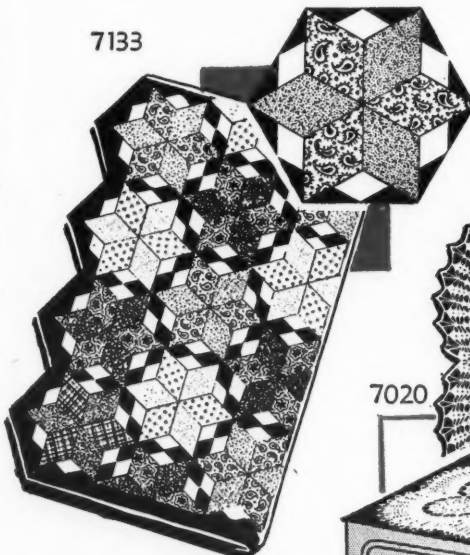
7020. Stunning TV cover or doily. The graceful center medallions are bordered with easy shell stitches. Crochet directions for 22-inch doily in No. 30 cotton.

7133. Each block is a star in two shades of one color—perfect for those scraps you've been saving. Chart, directions, pattern of the three patches. Yardages for single and double beds.

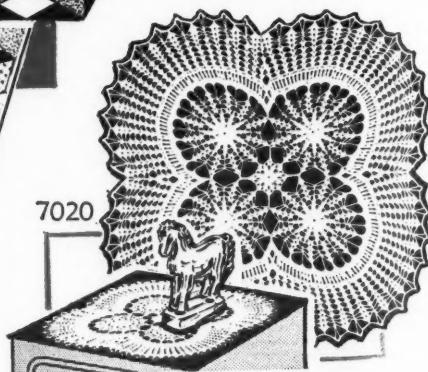
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TEEN-AGE VANDALS

(Continued from page 54)

ulation in the 10 to 17 age group has gone up approximately 10 per cent, arrests of individuals in these same age brackets have increased at twice that rate. The present appalling youth situation—the crux of our crime problem—demands a vigorous new appraisal. No longer can we tolerate the “tender years” alibi for youthful law-breaking. This is certainly no time for police to be shackled by illogical restraints based on unreasoned sympathy for these young thugs. Publicizing of names as well as crimes for public scrutiny, release of past records to appropriate law enforcement officials, and fingerprinting for future identification are all necessary procedures in the war on the flagrant violator, regardless of age. Local police and citizens have a right to know the identities of the potential threats to public order within their communities.

“The murder of a Maryland school teacher by a 14-year-old student last summer illustrates the danger of unwarranted secrecy. Described as ‘terrible-tempered’ and beyond school discipline, the boy was expelled from a North Carolina school following a threat to kill his teacher. To avoid corrective action, he was quietly sent off to live and attend school in Maryland. His violent tendencies, kept hidden from both his old and new neighbors, erupted in a classroom tragedy six weeks later when he put a fatal bullet through the heart of one teacher and wounded two others.

“Certainly, reasonable leniency for children committing first offenses and minor violations is a proper consideration. However, the present major problem is no longer one of bad children but of young criminals. Law enforcement cannot be administered solely according to the yardstick of age. Justice must be meted out to each individual criminal in such measure and manner as the welfare and protection of society demand.”

So says Mr. Hoover.

But what can we do—you and I? How could I have helped the boys who attacked my home to release their energy acceptably and usefully?

Voices from the past came back to haunt me. I heard again the voice of the juvenile court judge who, years ago, had assigned me to organize a system of supervised recreation in the reform school he had just investigated. “Teach them to play . . . and to pray,” he had pleaded.

There was the disturbing voice of Joseph Lee, America’s great exponent of a constructive use of leisure time, quoting the words, “In a moment of enthusiasm, he throws his rum barrel

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into the brook. In the morning, when he awakens, cold and uninspired, what substitute have you to offer him?"

What substitute have we to offer the young troublemaker for the exhilaration of his lawbreaking spree? What substitute has the church to offer?

The Police Athletic League—PAL—believes it has a substitution in its athletic events and boxing programs. PAL believes that sound minds in sound bodies do not turn to thoughts that produce juvenile delinquency. Says a director, "If a kid wants to belt someone, under such a program he can do it all day, and learn something. If he's good enough at boxing, he might eventually make a living at it."

There is the Knothole Boxing Club, a cousin to the Knothole Baseball clubs. A local director is looking for my county's "toughest, cockiest teenage thugs." There is only one qualifying requirement for membership. The boy must want to fight.

There is heartening evidence that more and more people, in more and more ways, are doing something specific about the problem. Take the citizens of the Connecticut town of Westport, for instance. Faced with the fact that their teen-agers had no place to go in the evenings, it provided them with a night spot all their own.

P-TA groups, social clubs and local citizens raised the money to acquire the use of the building. A bright decorating job was done on it, with parents and children alike lending a hand. What the youngsters wanted was "a music-filled place of their own," where they could go and meet other kids. They have it in the Canteen.

A different approach to the problem is Minnesota's pioneer "Conduct Code for Teen-agers," already serving as a model for others. Thousands of copies have been distributed to P-TA presidents, school superintendents and student council presidents. Disc jockeys read excerpts on their radio programs. Its goal is to help make what is *right* popular!

Not only teen-agers but parents are required to toe the mark. The code opens with this basic rule: "Parents should know where their sons and daughters are while away from home, what they are doing, and with whom they are spending their time. Parents should also know what time their young people return home."

Manhasset, N. Y., has a similar code which they call, "Principles for Parents." It pledges parents to chaperone parties held in their homes; not to serve alcoholic beverages to anyone else's children and to discourage youngsters from going to homes where such beverages will be served. It also calls on parents to prevent party crashing; to insist that their children respect the

property and rights of others and the community; and to bar unlawful driving after dark on junior drivers' permits. Copies of the "Principles" are made available by parent groups at the Baptist, Congregational, Lutheran, churches instead of police stations.

In Allenton, Pennsylvania, a plan has been worked out by the police and the Ministers' League to have young offenders report weekly to their churches instead of police stations.

A preliminary visit to the juvenile bureau is made by the offender, accompanied by at least one of his parents. There he is told to report to church each Sunday for eight weeks. If his family does not belong to a church, the bureau officials will encourage them to do so.

None of these plans is a complete answer to the baffling, complicated puzzle. They do not claim to be. But all are honest efforts to find a solution to a problem that continues to be a nation-wide headache.

In today's mail I had a letter telling of the brutal killing of a neighbor's teen-age son, an only child. A working widow, she had left him on the street corner one night while she went to a near-by parking lot for the family car. When she returned, she found him slumped on the ground, a mass of bleeding wounds. He died on the way to the hospital. He had been beaten by three prowling teen-agers. They did not even know him, and when arrested, could give as the only reason, "He was something to hit."

Mrs. Theodore O. Wedel, national president of United Church Women, a department of the National Council of Churches, speaking at the twenty-third assembly of the organization in Dallas, Texas, told the group that there are many things a church woman can do to curb teen-age troublemakers.

CHURCHES can provide recreation centers, but that is only one step," she said. "The next is to work on the family life of the community. We should look at ourselves and our own homes first."

How wonderful if we could keep the recreational and social life of our youngsters safely within the fold of the church! If we could fit our church buildings with really adequate social rooms; could find a place in our budgets for a trained director; could give the loose-end kids in our community "a music-filled place of their own!"

Mrs. Wedel asks us all to do something, however small.

That is why I am writing this article, and why I have again offered to teach a class of teen-agers in the Sunday school of my church. It is my small something to help.

What are you going to do? END

THE DAY THE BUS PULLS OUT

(Continued from page 41)

some of its most promising campers who graduated from five to six years ago. Those young people—mostly teenagers now—discussed whether "Mont Lawn" had done them any good. They thought it had. As a group they thought their goals were higher than those of other young people in their neighborhoods. They spoke of domestic goals, involving a responsible attitude toward family, as well as religious and professional goals.

A feeling for beauty is sometimes brought to the children by their experience at camp. Although this too is an intangible asset, evidence of it encourages Gene Brown on his visits. Time and time again he finds that children are painting pictures of trees and squirrels and birds all winter long. Proudly they display these pictures of camp life. One camper who lives in an ugly apartment overlooking an air shaft had, Gene found, painted a huge picture of the trees and sky of "Mont Lawn" on the wall of the air shaft opposite his bedroom window.

"I like to think I am waking in the country, like at 'Mont Lawn.'"

It is hard for "outsiders" to realize how easy it is for a child to follow the gang when all his friends are in that gang. "Mont Lawn's" visiting counselor has found that sometimes the song or Bible story learned at camp is just enough so that the child can turn a critical eye on faulty judgments.

The campers, even the youngest ones, remember their "Mont Lawn" experiences in all sorts of ways. One boy told Gene that he "remembered" what he had been taught suddenly one day after he had been caught stealing, and he explained that he was sorry he had remembered "too late." Gene explained that it was never too late.

On a shelf in a teen-ager's home, Gene found a Christmas card sent to the child by a "Mont Lawn" counselor. When Gene asked how long ago the boy had received it, the answer was seven years.

There are, of course, other changes. Some mothers give their children better meals after they have come home from camp. The children ask for milk instead of coffee, and often get it. Going to bed at a reasonable hour, washing their hands before meals, saying grace, are often initiated into families.

Gene Brown said to me as we walked down the stairs of one of New York's oldest tenements, "Many people have said to me, 'What's the good of a summer camp, when those children have to go back to all the bad influences of the city?' But I think that if those people could visit with me, they wouldn't even ask." THE END



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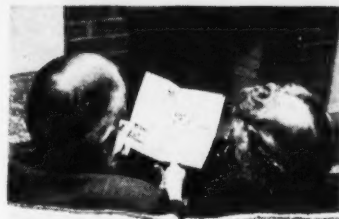
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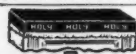
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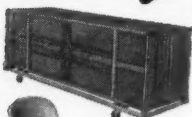
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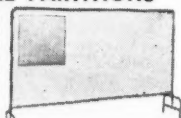


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how to use

AUDIO-VISUAL AIDS

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By WILLIAM S. HOCKMAN

On Buying and Using Filmstrips

The Factors

There are four factors in the buying of filmstrips—knowing, planning, pre-viewing and selecting. If we know what is available, we can plan our pur-chases after we have previewed and selected.

In using filmstrips, there are three primary factors which control every-thing else—purpose, preparation and participation.

Buying Filmstrips

First, know what is available. Your denomination has produced filmstrips on subjects of importance such as mis-sions, leadership training, stewardship, youth work and other aspects of edu-cation. Assemble such lists; file them for reference and study.

If you have a local A-V dealer, get his lists. He will be glad to secure cata-logues for you from many of the pro-ducers. With these at hand your knowledge of what is available will grow. Many churches find that it pays to subscribe to the A-V service of the National Council of Churches, getting its A-V bulletin and the *Audio-Visual Resource Guide*.

Plan your buying, and buy to meet your most obvious needs. For instance, this year when the missionary study themes of the church are *Japan*, and *Race*, you should be on the look-out for usable material in these areas. Ask your dealer to let you know about the new items as they come along.

Plan your buying against the needs of the seasons: autumn, winter, spring, summer. Plan or buy for the church calendar events such as Christian Edu-cation Week, Thanksgiving, Christmas, Lent, Easter, the summer camps and conferences. You should also think of the needs of your groups: young peo-ple; young adults; adult Bible classes; teenagers; and the younger children.

Buy for more than one age bracket. Plan to buy the several different kinds—captioned filmstrips (there are few, too few!); filmstrips with printed scripts; and those with recorded com-mentaries. Note that you need not buy the record in every instance, and many users prefer to save that money and buy more titles. If you have materials

in your library, they are much more likely to get used.

Previewing Filmstrips

If you have an A-V dealer close by, he may be pleased to have you and your friends come in to look over ma-terials with a view to buying from him. Be fair to him. Ask him for a conven-ient day of the week. He may be short of help. Some days are much busier than others.

One junior teacher, responsible for her church's A-V efforts, got ac-quainted with other such teachers in her community and made arrange-ments for a group preview. Naturally, when ten people came in to look over a list of materials the dealer was de-lighted to co-operate.

Bookstores and producers have dif-ferent rules about previews. Try hav-ing materials sent to you. If you handle them carefully and return them promptly, you may be accommodated.

A careful study before purchase of content descriptions will often serve in place of previews. The producer usually supplies the wholesale dealer with good descriptive matter. Ask him for it.

The evaluation of others can help you, provided you have learned by ex-perience that such is reliable.

Selecting Filmstrips

Your selection should be governed by utility and quality. I put utility first because there are many useful film-strips that fall short of excellence in technical quality. We have a job to do, and must work at it with the best tools we have until better tools are shaped. When it comes to utility, remember your level of skill and that of your teachers. Don't overload them. A cap-tioned filmstrip in the hand of a skillful teacher can be just as effective as one with a recorded commentary. Some workers find the recorded commen-taries a handicap. They often have too many mechanical things to co-ordinate and a commentary that fails to touch the needs of a specific group.

Quality is elusive. This is particu-larly true of filmstrips. First of all, pic-tures must be see-able. They should be

meaningful and say something on their own. They should be pleasing. Some people don't like photography. Others do not care for original art work. It should be remembered that the criterion is not so much what we like but how well the illustrations fit the content and get the total job done.

The commentary, whether spoken, read, or played from a record, must be interesting. It should be well constructed, with idea leading to idea. Taken as a whole, it must get something said, and do it well.

Readying Equipment

You are not prepared until your equipment is ready. How often unreadiness washes out effectiveness.

I saw this recently. The screen was so low that only half of the group could see what was being projected. The proper placement and height of the screen should be determined ahead of time.

The projector should be threaded and the filmstrip tried to make certain that it is right side up and operating properly. A faulty start can ruin your presentation. Make certain that light intensity from windows and fixtures can be kept low enough to permit a good sharp project image on the screen. Be sure of the source of power.

Did you arrange for a work light? Will your record player work? Is it set for the right speed? Did you pre-test it for volume?

The safest way is to make a list of the things that must be right if you are to do a good job, and then check them off one by one before each showing.

Participation

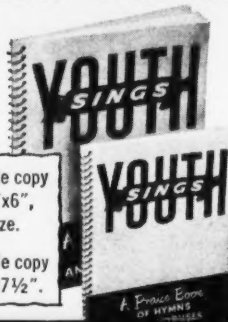
Without some doing there is little learning. Blessed is the user of visual aids who plans for the maximum of "pupil participation." That is what puts interest into the project, gives it sense and meaning for children and teenagers alike and clinches learning.

Anyone old enough to learn is old enough to take part. I can take kindergarten children and use them to help me get ready to use a filmstrip in the kindergarten. This participation in the preparation has keenly interested them in what follows.

How seldom we give pupils a chance to participate in our visual programs. I don't mean just pulling down the blinds and turning off the lights and setting up the projector. I mean using them in the teaching process. Working with your pupils ahead of time, using them in your preparation, will save your presentation from "spectatoritis," one of the deadly "itises" of all visually aided teaching.

All we have said sounds like work. It is, but it is a good way to proceed. Who minds work if it brings results?

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★ **Pursuit of the Graf Spee** (Rank) A thoroughly documented and exciting drama of the British Navy's hunt for the German battleship which roamed the Atlantic, sinking Allied shipping at the beginning of World War II until it was scuttled on Hitler's orders in Montevideo harbor in December 1939. Filmed in Technicolor and Vistavision, with co-operation of the British Admiralty and the U.S. Navy, this is significant as a war record and an adventure story. Marine photography is beautiful while the sequences of bombardment are incredibly real. Certain incidents inserted for humor and festivities in Montevideo are not quite relevant and lessen the interest. Acting throughout is of the highest caliber.

A, Y

Something of Value (MGM) Robert C. Ruark's sensational novel is toned down but still holds intense realism for the screen. In Kenya backgrounds, the development of the Mau Mau rebellion and its violent terrorism are shown. A white boy and a Negro who have grown together as brothers until the Mau Mau troubles try to keep their ideals and close relationship, but violence intervenes. Each believes the other has betrayed him until it is too late to redress the error. The young Mau Mau is killed and his white friend rescues his orphaned son. The good people endeavor to keep peace. The bad ones—on both sides—provoke each other. This well-acted drama is exceptionally significant for the socially conscious but not for the faint-hearted.

A

The Spanish Gardener (Rank) A father's possessiveness of his young son would have engendered hatred and bitterness on the boy's part if it were not for the understanding and devotion of the

Spanish gardener. This family drama adapted from A. J. Cronin's novel makes a keen observation on a British consular official who is blind to his son's need of companionship, emotional and social development, while he cloisters the boy in the self-gratifying protectiveness he mistakenly calls love. The story is made of conflicts which may seem extreme but good acting renders them believable. Technicolor.

F

The Desk Set (20th C-Fox) Based on the successful stage production, this comedy of life and manners in the research library of a broadcasting company proves that a complicated modern machine with all the answers is no match for the human brain. Personal considerations, such as romantic leanings, fear of losing work because of mechanization, business organization and efficiency receive humorous attention in a highly satirical vein. There is some brittle repartee and good acting. There is also a wild pre-Christmas office party with an enormous amount of drinking, all the more deplorable because of the occasion. In CinemaScope and De Luxe color.

A, MY

The Little Hut (MGM) This screen version of the play by André Roussin comes off as a silly, rather than sophisticated comedy. It explores the possibilities of the awkward situation created when an inattentive husband, his attractive wife and a friend in love with her are stranded on a desert island. Infidelity is suggested. The story and the embarrassed trio are saved by the arrival of a rescue ship and an inevitably happy ending. Some London scenes are interesting. Eastman Color helps with the tropical settings.

A

The Garment Jungle (Col) This melodrama set in New York City's garment district involves the genuine desire of some unions to organize the workers for their own welfare, and also the stranglehold the "protection racket" has on some manufacturers who resist the closed shop. This is not a study of general conditions but the exposure of a particularly vicious case in which the racketeers' strong-arm men resort to murder to insure further extortion from a manufacturer. Because of the social conscience of the manufacturer's son, a brighter prospect evolves after the sacrifice of several lives. Within some limitations, this is a well told, if unpleasant, chronicle of the times. It makes its good points for social betterment. Well acted.

A, MY

The Way to the Gold (20th C-Fox) Having served his term for a crime he didn't commit, a young man goes in search of gold buried years before by a "lifer" he met in prison. Trouble comes from a group of people also interested in the cache. The story succeeds by its good characterizations, some social considerations and the "hand of fate" surprise ending. Excessive drinking is part of the plot. Excellent photography of western settings.

A, Y

AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People; Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

This Could Be the Life (MGM) A young school teacher finds her salary inadequate and takes a part-time secretarial job in a night club to supplement her income. Finding herself in situations hardly befitting a gentle and proper teacher, she seems to learn very fast after a variety of predicaments. **A, MY**

The Iron Sheriff (UA) A dying man assures the sheriff of a small South Dakota town in 1891 that he has seen his young son kill the driver of a stage coach carrying a shipment of money. The sheriff consents to his son's punishment until circumstances draw suspicion elsewhere and he does not stop until he brings in the real culprit. **A, Y**

Out of the Clouds (Rank) Two planes are grounded by fog in a London airport. Their passengers, waiting to be rerouted, are guests of the air services and furnish the background for a boy-meet-girl situation in a modern setting. Eastman Color views of foggy London, a busy airport, aerial shots of Rome and Cairo all contribute to realism. An entertaining melodrama. **A, MY**

The Midnight Story (U-I) A man tortured in conscience over the murder of his sweetheart confesses his crime to a priest, then kills the priest because he feels his eyes continually hounding him. A young policeman whom the priest has befriended vows to find the murderer. During his inquiry he becomes acquainted with an Italian family and finds romance. There are many interesting factors in this involved melodrama. **A, MY**

Untamed Youth (WB) A rowdy, unpleasant and unhappy melodrama which, under the pretense of exposing a social wrong, creates several others. An unprincipled cotton grower obtains laborers from a prison farm through the connivance of an unjust woman judge. Lax and disgraceful conditions are revealed in the penal farm with cruelty, passion and drinking on the part of the adults. The rebellious, delinquent young people seem in some ways better than the sheriff, the judge and the land-owner. Only one young couple has any moral standards. Some of the dialogue is pointedly vulgar. Rock and roll music and dancing is in the worst taste, most suggestive in words and motion. **Objectectionable**

Town on Trial (Col) Fast moving, suspenseful British murder mystery. A police inspector is called to a small country-club town to investigate the murder of a young woman. When a second murder occurs with the same psychological prompting the inspector is sure of the murderer's identity, but he must prove it. **A**

Bailout at 43,000 (UA) Testing automatic ejection seats from jet planes at tremendous heights is a risky occupation. In this action melodrama, members of the Air Force volunteer for this task. Technical angles are interesting. **A, MY**

The Burglar (Col) This crime melodrama is concerned with a burglar who lives by his own code and a crooked policeman who is the villain of the sordid story. Robbery, even though it proves eventually unsuccessful, seems rather easy to engineer and carry out. **A**

The Kettles on Old MacDonald's Farm (Univ) "Ma Kettle" is chaperone and cupid for a couple of sweethearts who must overcome parental opposition to their marriage. This is a rough-and-ready slapstick comedy. Even with a new "Pa" the characters remain the same and Ma tries hard to keep the plot together. **F**

The Big Caper (UA) A plodding, routine, low-level crime melodrama consisting mainly of violence and sordid, contrived situations. A proposed bank robbery involves the burning of a school full of children. Two of the characters resolve to reform. **A**

Break in the Circle (20th C-Fox) A gangster mystery under the guise of espionage is made up of stock situations, stock characters. **A, MY**

War Drums (UA) In this exciting western, savage and peaceful Indians are contrasted, as are friendly attitudes and animosities between Indians and whites. An adventure tale. **A, Y**

The Monster Who Challenged the World (UA) A fantastic tale about a prehistoric, hideous sea monster with a voracious appetite which it satisfies by sucking the life fluids from the body of the first human within its reach. **A**

RELIGIOUS FILMS

NEW 16 mm. religious films suitable for church use in Sunday-evening services, week-night showings, youth gatherings, family-night affairs and large meetings of other kinds, are reviewed here. Comments on classroom-type films and other visual aids are found on p. 62.

Eastward to Asia (World Wide Pictures, 45 min., B & W) Something of the excitement of the huge services at which Billy Graham preached in India, Japan, Korea, Formosa and the Philippines—very familiar to those who have attended his Crusades in this country—is felt by the viewer of this moving, newsreel-type documentary.

Background shots showing scenes and customs of the countries visited add to the interest. There is no monotony, even though there are many shots of arrival and greeting, preaching through interpreters, etc. At the end, Dr. Graham is in his study commenting on the response to the Gospel in other lands. He closes with an evangelistic appeal.

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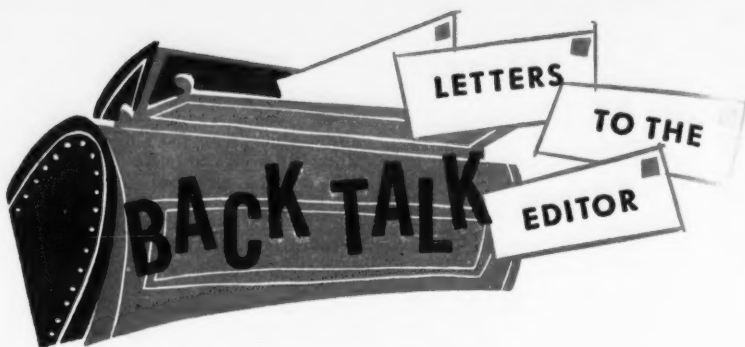
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☐ the building committee chairman



Pacifism

TO THE EDITORS:

... It was wonderful to read the account of Mr. Hassler's convictions; the spirit of Jesus breathes throughout the article. Thank God there are still prophets crying in the wilderness! Many people must be heartsick, however, over Mr. Fitzgerald's arguments against pacifism, especially since they came from a minister.

Bristol, Ind.

BEVERLY ANDREWS

Mr. Fitzgerald's article (*I Am a Christian and Not a Pacifist*, June) is splendid and Mr. Hassler's article (*I Am a Christian and a Pacifist*) has much truth in it. In that Old Testament many a king enquired of God before he undertook to "go up against" an enemy. Is it not possible that even now nations can obtain God's pleasure about a war or any diplomatic question between nations?

Decatur, Ill.

A. E. CONWAY

... I heartily agree with Rev. L. P. Fitzgerald that to have peace we must "adjust the inequalities of the world." At present our government spends less than 10 per cent as much for foreign aid as for armaments. We can never carry through a significant program of aid for less fortunate peoples while the program of armament drains our resources so heavily. With our enormous emphasis on military strength, unfortunately the message we convey to the rest of the world is one of faith in armed might, not in the power of redemptive love.

Rochester, N. Y.

ROBERT E. WARNER

Fourth Faith

TO THE EDITORS:

We appreciate the humor of your item "Prayer" (News) in the April issue, but since many people take such articles seriously, we are writing the following by way of factual information. Numerically, at the present time, the fourth major faith in the U.S. is the Eastern Orthodox religion which includes the Greek, Russian, Serbian, Ukrainian, Albanian, Romanian and other Orthodox churches with more than six million members.

Because of its large and devout representation in our country the Eastern Orthodox Faith has been officially recognized as a major faith in more than twenty states. The Greek Orthodox Church, largest united group of the Orthodox churches, with more than a million members, has undertaken the leading role in obtaining recognition in every state of the Union.

New York, N. Y.

ARTHUR DORE

Bible Indexes

TO THE EDITORS:

The Bible I have been using for nearly 25 years has just what Paul S. Whitcomb (*Back Talk*, June) recommends, "an index that brings all passages on a subject together." It is the New Chain Reference Bible, published by B. B. Kirkbride Bible Company in Indianapolis.

Wooster, Ohio Mrs. W. F. MELLOTT

... There is such a book as Mr. Whitcomb desires, entitled *Greek-English Concordance to the New Testament* by J. B. Smith published by Herald Press. This shows at one place all the various translations of any given Greek word and also gives the references, where they are used, plus the number of times they are used. In the back of the concordance is an index of all the English words used in the New Testament with the various Greek words that were translated into the English word. This concordance is of value to the non-Greek student as well as the Greek student.

Scottsdale, Pa. MAYNARD W. SIETLER

Memories

TO THE EDITORS:

The picture of Dr. Poling and Dr. Klopsch (Questions and Answers page, May) brought back pleasant memories of the long ago. I was introduced to *CHRISTIAN HERALD* about 1902 by an ardent subscriber and I have never missed a copy since. At that time my husband and I with our five children lived on a farm in Oklahoma.

When Dr. Klopsch made his visit to the Holy Land he offered to mail a gift to each subscriber sending a small remittance—50c as I now recall. I sent mine and soon came my souvenir—a booklet with pressed flowers from sacred places. Mine is good as new though I am nearing my 90th birthday, and I recently bequeathed it to a granddaughter.

Van Nuys, Calif. Mrs. J. W. VERMILLION

June Cover

● A total of 76 titles suggested for the June cover picture include "Nature's Enthrallment," "Aue," "Sunday in the Woods," "Adoration," "Forest Psalm," "Enchantment," "Spellbound," "Transcendent Wonder," "Perfect Accord," "Inspiration Plus," "June Rhapsody," "Innocence," "Communion," "Mutual Admiration," "Call to Worship," "Pause for Identification," and "Ecstasy." There were varying opinions as to whether the "redbird" was a cardinal or scarlet tanager.

BILLY GRAHAM'S CAPTIOUS CRITICS

(Continued from page 22)

ists, the socialists, the pacifists, the integrationists, and all of these movements involve radical changes. Why, pray tell, does the liberal shrink from radical revolution in human personality? Indeed, how can he hope or dream of these other changes on a world-wide scale without seeing first this fundamental change in the nature of individual men and women? Graham simply takes seriously Niebuhr's devastating doctrine of sin—which St. Paul discovered quite a few years before—and tries to do something about it, or rather accepts seriously what God has done about it.

Finally, of course, the liberal shrinks from Graham's preaching of the Cross. This is home base for Graham and the place of all places where he would make no compromise. He would simply say that Christianity when it has been most effective and meaningful has always preached the Cross. He didn't invent it. He simply got it out of the New Testament. The liberals are always calling for a return to the ethics of the New Testament. They like Paul's 13th Chapter of First Corinthians. They tend, however, to forget that it was Paul's preaching of the Cross—foolishness to the Greeks—which produced his high and noble ethic. Graham wants to produce it again and again in the 20th Century.

Is Graham's preaching emotional? Somewhat, perhaps. But not repulsively nor uniquely so. Asking for religion

without emotion is like asking for marriage without love.

Is his preaching enthusiastic? Most decidedly so. And what's wrong with enthusiasm? If it is the sin of enthusiasm which frightens the liberals, let them read their New Testaments again and get acquainted with a Holy Spirit which is not only talked about and prayed to but who actually does something! Enthusiasm, if it be a sin, is one which the Lord finds easy to forgive.

Can it be that the so-called liberal mind is not very liberal at all?

Graham's chief detractors are certain fundamentalists on the right, and the old-time, unchastened liberals on the left. Are they not both of the same school—still clinging to outworn creeds and dogmas, drawing the circle of Christian love too small to include those who disagree with them or who do not suit their taste?

Could it be that they have lost the wonder and mystery of a God, who if not supernatural, as liberalism likes to believe He is not, is at least inscrutable, and who does things quite apart from liberal or fundamental ideas.

And through it all Graham goes happily along doing the best he can with what he has. Apparently he has quite a bit. At any rate the words of an ancient book which spoke consternation to the minds of ancient liberals and ancient fundamentalists come alive in our day: "The common people heard him gladly. . . ." THE END

STAR LIGHT, STAR BRIGHT

(Continued from page 23)

the better to see the stars. "When we made this decision, my wife reminded me of what she had told me before I left once before. We decided that we could believe it again, so I signed up. She said, 'Remember, the same stars.'"

Each of her letters she closed with the same heartening thought, he told us. He sat down again, quietly now. The stars had reminded him of his wife's unfailing devotion.

In another part of the world, I learned how the stars had given courage to a civilian caught in the toils of war. When the Japanese invaded Malaya, he had been interned on 20 minutes' notice with no knowledge of whether his wife and two daughters had escaped. These facts and the story of how the stars saved his reason, I learned on the first night I ever saw the Southern Cross.

For three long years he stood in a prison camp every night and looked up at the stars and prayed, "Take care of my girls tonight, wherever they are." And he would stand there until he had

sufficient inner reassurance that they were being taken care of so that he could go into his own bunk. It was three years before the Red Cross was able to get word to him that his wife and daughters had escaped into Australia and were safe.

By looking up, man is often able to guide himself toward home. Desert prospectors often sleep by day, so that they may have the certain companionship and guidance of the stars by night.

In America we sometimes say, "Thank my lucky stars!" Some people take the current "reading" of the stars seriously. One great metropolitan paper during a printing strike and paper shortage happened to leave out the daily astrological feature. The switchboard was jammed with people calling in to find out the reading for the day.

It was not this sort of superstition that I was concerned with when the children of the family circle "discovered" the stars. Instead I wanted them to see what the Psalmist had seen when he marveled, "When I consider

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thy heavens, the work of thy fingers, the moon and the stars which thou has ordained, what is man that thou art mindful of him, and the son of man that thou visited him?"

Man is a being with a soul, who has been given the beauty of the stars to help reassure him in a large universe.

And this, that if a wish upon a star fails to materialize, there is still opportunity to make a fresh start. For dreams take on new forms in the light of the stars.

One of the best gifts which can be given to a child is an appreciation of the stars. This does not call for an elaborate knowledge of astronomy. An appreciation of where they are placed. It is an underlying feeling of reverence that they should have been placed in the universe at all.

Comrades, indeed, are the parent and child who, hand in hand, stand silently beneath the stars. THE END

PEOPLE ARE MORE IMPORTANT THAN ANYTHING

(Continued from page 20)

With all the earnestness of a youngster just turned five, he said to me, "You know something? The Bible is the most important book in the whole wild world!"

This took me completely by surprise. I read from the Bible and we had a wonderful talk, a time of sharing that I wouldn't have missed for anything in the whole "wild" world.

And I nearly missed this, because I do things in a certain pattern!

It made me realize how very important to our Christian lives is our reaction to the upsetting of our routine. I was reading the other day about a well-known Christian poet who had many an "off" day. If someone crossed his path on one of those days, the person was sorry!

For the Christian, there is no excuse for "artistic temperament."

It is not enough for us to write books and poems and articles about the love of God. It is not enough to make fine speeches, have a "quiet hour" every day, head up committees, pray far into the night, or lead in the singing of "I Love to Tell the Story"—if we don't take time to share His love along the way.

How Christian an attitude do we evidence when there is a knock on our door in the midst of "important" work?

Margaret Fuller wrote in her diary: "Emerson has been here this morning with a sunbeam in his face."

The next time somebody calls me out of my comfortable routine, I'm making it a prayer that I will go with a "sunbeam" on my face. THE END

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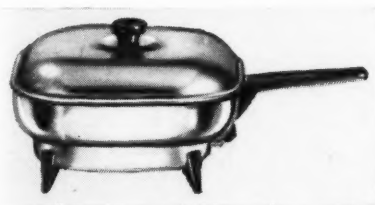
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